Sympathie: Magie un Zaubermedizin

Sympathy: Magic and Magical Medicine

A Handbook
on the Magical Treatment of Disease

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Motto: "Sympathy" healing is no act of sorcery, yet one should not attempt to explain things one does not understand by means of things one understands even less.

Introduction

Belief in so-called "sympathy cures" is ancient. In earlier times, this belief was particularly understandable, given that the medical arts were still in their infancy and the most primitive superstitions played a significant role. Yet even then, it was recognized that a key factor in this form of healing was the principle—echoing a well-known biblical saying—that faith can move mountains. A telling anecdote illustrates this: a doctor prescribed a plaster to a female patient for her aching limbs; she mistakenly applied the paper prescription itself to the painful area instead of the actual healing plaster, yet still achieved the desired result.

This anecdote demonstrates the power of convinced belief and, in many instances, offers an explanation for the mysterious effects of amulets and talismans. A belief intensified to the point of effective autosuggestion is capable, in certain cases, of bringing about a cure—for "what one believes with rock-solid conviction can become reality." This also explains the many officially authenticated miraculous healings at pilgrimage sites such as Lourdes, Kevelaar, etc.

Even the rigid conservatism of conventional medicine has recently shown itself to be far more open to this subject matter—which official science still treats with disdain. Proponents of homeopathy, and even more so those of the biological approach, are aware of the effects of subtle substances, vibrations, and other curious influences; they therefore show understanding for a healing method that has tenaciously persisted in folk belief for many centuries. Upon closer inspection, this so-called "sympathy" is revealed to be grounded in natural science, thereby stripped of its nebulous and mysterious trappings.

There is yet another magical component—at least one that has not yet been explained—which is undoubtedly also attributable to previously unknown natural connections. In such cases, nothing remains but to be content, for the time being, with the undeniable effect and to forgo an explanation.

From this fact alone, it follows that sympathetic healing cannot be considered a scientific method in the usual sense, because the discernible connection between treatment and the diseased nature is lacking. What forces and processes are actually involved is currently not understood, because it involves a chain of conditions that still await their unraveling. These connections, hidden beneath such strange peculiarities, can only be gradually disentangled through painstaking empirical knowledge. Similar experiments had already been undertaken centuries ago, and since they remained unsuccessful, a veil of superstition always clung to the sympathetic healing method, for sympathetic treatment prescriptions directly contradict generally accepted ideas about natural processes. However, anyone who nevertheless takes the trouble to intensively study the peculiarities and effects of such natural processes will soon discover that the truly existing, mysterious effect of sympathetic healing cannot be countered with cheap slogans like superstition, witchcraft, or at best, animal magnetism. Thus, despite all attacks and spiteful criticism, the sympathetic healing method will continue to exist and will probably one day—the beginnings of which are already clearly visible—influence conventional medicine more strongly. It should be mentioned here that Gerhard Staak, a teacher at a seminary in Mecklenburg, received his doctorate from Kiel University in 1931 with his dissertation "Magical Treatment of Illness in Contemporary Mecklenburg," and in his work—believe it or not—repeatedly cited the notorious "sixth and seventh books of Moses" as key evidence. Due to the subsequent Nazi era, which placed him under ostracism and banishment, a setback was inevitable.

...delve into the underlying mechanisms of sympathetic healing; however, in recent years—as evidenced by the newly published literature on this controversial subject—efforts have been underway to make up for this lost ground.

The following exposition not only provides the reader with a comprehensive introduction to the theory of sympathetic healing (insofar as it is currently understood) but is also intended primarily to serve practical application, enabling anyone to observe the wonders of this method—at least on their own body—in certain instances.

THEORY

1. Sympathy and Conventional Medicine

Officially, the term "sympathy" is usually defined as follows: "Sympathy refers to an alleged method of curing diseases—not through the application of known remedies, but through mysterious forces that often do not even require direct contact with the patient. Certain actions are performed to influence the distant patient, or the illness is 'charmed away' through spoken incantations. However, since the resulting effects cannot be explained rationally, they must be attributed to suggestion or autosuggestion."

Scientific public opinion is generally satisfied with this somewhat vague definition. Yet, it overlooks the fact that—despite our enlightened age and its enormous technical advances—the number of adherents to this "sympathetic" healing method continues to grow. What is particularly significant is that these followers are not—as one might contemptuously claim—superstitious or primitive individuals; on the contrary, scientifically educated people, including representatives of conventional medicine, have become convinced of the astonishing efficacy of this sympathetic healing method.

The aforementioned definition of sympathy—which is, at the very least, highly one-sided—is applicable only to a limited extent. More precisely, sympathy is a tradition handed down from humanity's ancient past—a practice scattered among the peoples of the earth like fragments of a magical art. Curiously, it exhibits the same characteristics everywhere and has persisted in every instance, withstanding all challenges. One thing is certain: a crucial problem remains unsolved, for here, unknown natural forces are at work—
forces that nonetheless give rise to remarkable phenomena.

Needless to say, one can view this healing method cannot be described as a scientific method in the usual sense, because the forces and processes that are of significance are not known. We only know that it involves a chain of conditions whose connection has not yet been explored.

Let us now ask ourselves how it may have come about that so many people, including pronounced proponents of a materialistic worldview, no longer deny the effects of sympathetic healing. — Of course, the undeniable successes of sympathetic healing speak for themselves, but beyond that, the realization has gained ground that suggestive influences, and perhaps also those of — still not officially recognized — animal magnetism (mesmerism), undoubtedly play a role.

But even this is not enough to explain why, with the help of sympathetic healing, cures have been achieved even in the most desperate cases of illness, where all previously applied healing methods had failed. Here, it seems, a purely magical component is still at play, about which we are currently still "groping in the dark." While attempts have been made to explain it, none have yet led to a satisfactory result—at least not in a scientific sense.

The most likely theory is that this magical component has persisted as an atavistic remnant of prehistoric "magical" humans, preserved in the subconscious. It is therefore worthwhile to say something about these magical humans of antiquity at this point.

Prehistoric humans—around the Late Paleozoic—possessed a third eye, the so-called frontal eye, which gradually regressed into the pineal gland over the course of hundreds of thousands of years. Many ancient myths, fairy tales, and legends tell of this frontal eye, among which the story of the giant Polyphemus in the "Odyssey" is probably the best known. The Dresden "Maya manuscript" even depicts a person with a forehead eye, and the forehead eye is a popular motif in the ornamentation of Chinese vases.

On some Buddha statues, a gemstone is even set into the forehead, directly above the bridge of the nose.
We know today that the development of the cerebrum during the Mesozoic Era emerged from the cranial cavity of the Paleozoic. We also know that the parietal organ was displaced inward by the growing cerebrum and eventually—by the Cretaceous period—vanished completely, leaving behind only the remnant known as the pineal gland. To this day, many occultists regard this peculiar pineal gland as the seat of the so-called soul—or, more precisely, the transcendental subject—while Indian and Tibetan mystics identify it as the seat of clairvoyance. Perceptual ability in the Paleozoic Era was not yet tied to the modern cerebrum, which played no vital role at that time. The pineal gland—the vestige of the frontal eye—demonstrates just how closely that eye was linked to the autonomic nervous system; this is evident in the gland's influence on sexual maturity and physical growth—processes that remain independent of the will and the other two nervous systems influenced by it.
The capacity for perception mediated by the frontal eye—which had nothing to do with the cerebrum or our modern eyes—might aptly be termed "natural vision." This natural vision possessed by prehistoric humans was likely far more profound, and its effects on both the individual and the environment far more significant, than we—creatures of the modern brain—can scarcely imagine, even when drawing upon dream experiences or hypnotic and psychoanalytic experiments.
Certain magical customs, such as those that may have been commonplace among prehistoric humans, can still be found today among primitive peoples. Professor Danzelt examines in depth the actions of *Homo divinana*—magical man—and states the following:
"If, for instance, we regard the magical acts and sorcery of primitive man as meaningful expressions, an important conclusion follows. We cannot meaningfully integrate these magical acts into our own lives; no sense could be attached to them within our existence, nor could any necessities be found to which they corresponded.

If, then, we characterize magical acts as meaningful practices, the "reality" with which they are in harmony must be a "different" one. That is to say: reality presents itself to the consciousness of the primitive person in a different constitution. Reality reveals itself to his perception differently than it does to ours. Our experience of reality corresponds to various conceptual distinctions—such as subjective and objective, logical and physical law, self and object, space

and time. For the world as experienced by the primitive person, these conceptual distinctions lose their validity and applicability to a certain degree.
Thus, the entire life of such peoples is permeated by magical customs: agricultural rites, rituals concerning the dead, and the like lend their lives a colorful variety that repeatedly astonishes the civilized observer. Some of these actions are nothing more than manifestations of an expressive drive; they owe their origin to a specific inclination to find expression through vivid, pictorial processes accompanied by all manner of elaborate detail. In the case of other customs, however, something else is evidently at work: these are so-called "appeasement rites." The significance of such magical acts lies not in any effect upon the external world, but rather in a soothing effect they induce within the practitioner himself. Through the performance of these magical acts—by eliminating or overcoming unbearable or otherwise inhibiting ideas and feelings—the practitioner's own state is altered. Even if the external conditions of life do not improve, his sense of security, his confidence, and his readiness to act are bolstered. If we now reduce such negative appeasement rites to a common positive denominator, we find something similar to what can be observed in sympathetic magic. However, this is even more evident in the magical medicine of many African tribes that still adhere to a belief in fetishes.
The suggestive power inherent in certain objects—that is, the fetish—is clearly demonstrated by the following examples:

"The bones of twins are considered a love charm, for one wishes to be united with the beloved just as twins are in the womb." Or: "A chief's tooth, for one wishes to speak as eloquently as the chief in order to win women." Or: "Pieces of linen that have grown inextricably together, and, finally, any objects that occur in pairs."
The fetishes employed are as numerous as the
wishes and fears themselves. However,
it would be a grave error to simply regard just any object as a fetish; they must first
be "charged with magical power"—that is, in our psychological interpretation: placed within a specific context of belief. A fetish that has lost its potency can be "recharged" or "renewed"—that is, introduced into a sphere of ideas sustained by a particular belief. A remark by Mulford demonstrates that such notions are not entirely alien to us either:
"Every object is imbued with the essence of the person who owned or even merely touched it. Thus, in a beggar's rags, we would surely feel a sense of anxious, lurking humility flow into us, whereas in the clothes of a great man, we might have ideas that would otherwise be foreign to us."
All these things—which, moreover, share strong points of contact with our concept of sympathy—however primitive and absurd they may sometimes appear, can ultimately be classified under the category of the "science of correspondences," a field largely forgotten today; for, as Swedenborg says: "People no longer know what a correspondence is." He characterizes the course of humanity's psychological development—curiously anticipating the insights of modern folk psychology—in his own distinctive phrasing: "The ancients thought only in terms of correspondences, wherein the natural objects of the world before their eyes served as a means of expression." In other words, viewed in this way, objects of the external world become counterparts or correspondences to the inner life of the soul.

But now, back to the actual subject. Many of our physicians are aware that some patients—unhelped by either allopathic or homeopathic remedies—have turned to "sympathy" (sympathetic healing) and have indeed found relief, even in desperate cases. Consequently, many doctors and naturalists today view sympathetic healing with at least benevolent neutrality, even acknowledging the magical component that conventional medicine finds so difficult to digest.

One of the foremost physicians of our time to openly and candidly recognize sympathetic healing as a "magical healing method"—and to write a highly readable and enlightening booklet on the subject—was Dr. G. A. Amann. In it, he states, among other things:

"If, for instance, nine peppercorns produce a specific effect that defies chemical or other explanation—yet whose success cannot be denied—then the 'magic' lies simply in an unknown natural curiosity. However, any such curiosity loses its bizarre quality the moment one examines what was deemed impossible—either in isolation or within a visible context. The puzzle of cause and effect that arises here cannot be solved through abstract concepts, but only by recognizing properties that must be interconnected. Hence the name 'sympathy'."

No one would dare dispute that "sympathy" is a well-chosen term for this healing method. Sympathy signifies affinity—or, when applied to the medical realm, aid rendered out of kindness or love. Of course, there is also antipathy—the opposite of sympathy—which can likewise exert an influence through corresponding means, though in this case, naturally, a harmful one. Thus, here we are once again dealing, in a sense, with white and black magic—a subject on which much remains to be said in the following chapters.

When employing sympathy for healing purposes, the fundamental principle remains that it should be viewed, in a way, as a signpost provided by nature for a specific need. Despite all attacks and hostile criticism, it continues they exist and are gradually influencing conventional medicine more strongly. We have ample historical evidence that folk medicine, and even some secret remedies and miracle doctors, have undergone a retrospective rehabilitation. We need only think of Paracelsus, who was considered a charlatan until the turn of the century, yet whose theories are fully accepted today.

Now, Paracelsus was at least a licensed physician, while most proponents of sympathetic medicine are simple people in the countryside without any formal training in their field. One can conclude from this that practicing this method of healing requires less formal training and more an innate aptitude, drawing from sources of knowledge that mere academic understanding cannot access because it lacks the necessary instinct. Innate aptitude leads to insights like an invention to its inventor, and the truth of that insight only later becomes teachable knowledge through experience.

Now, Paracelsus was, after all, a licensed physician, while most proponents of sympathetic medicine are simple people in the countryside without any formal training in their field. In any case, all known forms of sympathetic therapy cannot always completely replace a qualified physician. In severe acute cases—let's say a heart attack—it would seem no more advisable to try to provide help with homeopathic remedies than with those of sympathetic therapy.

Nevertheless, it should also encourage the nationalistically minded physician to recognize a hidden natural law in sympathetic therapy, because where sympathetic therapy is applied correctly, true miracles can be achieved.

For this reason, it is first and foremost necessary to delve into the procedure and to understand the peculiar principles that dictate why something must be done precisely in this way and not otherwise in order to achieve the desired influences or effects. Admittedly, it is often difficult to grasp the meaning of these often grotesque-seeming instructions, but it is nevertheless necessary, because otherwise, if success fails to materialize, one will not understand why the expected effect did not occur.

Like any other method, the concept of sympathy is grounded in cause and effect and depends on specific principles. Thus, the physician will find it worthwhile to enrich his therapeutic practice by engaging with the issues surrounding sympathy—and will discover, to his astonishment, that these seemingly convoluted matters ultimately relate to entirely natural processes.

2. The Issue of Grimoires

With the gradual development of a certain culture—and above all since the invention of the written word—the first attempts were made to record in writing the magical experiences gained in this manner. Just as the earliest dream books originated in pre-Christian times, the first recipes for sympathetic magic were likely committed to writing during that same period. However, the surviving examples demonstrate that magic must already have been in a state of degeneration at that time.

In his thoroughly researched and comprehensive work *Magie und Mystik* (Magic and Mysticism), Aram speaks directly of magic that had already become mechanized. As evidence for this claim, he cites, among other sources, the satires of the Roman poet Juvenal, who comments on human behavior—particularly that of women and girls no longer satisfied with their priests and cults—in the following terms:

"For the merest coin, the Jews will sell you dreams of every sort... Yet astrologers command greater faith. Whatever a Chaldean says is taken as if it came from the spring of Ammon, for the oracles at Delphi have fallen silent, and ignorance of the future weighs heavily upon mankind... If she wishes to travel as far as the first milestone, she consults her books to choose the auspicious hour; if she feels a burning in the corner of her eye while rubbing it, she studies her horoscope before even asking for ointment... If she is of modest means, she roams the Circus from end to end, drawing lots and offering her hand and forehead to the fortune-teller. Wealthier women seek counsel from Phrygian and Indian soothsayers."

The excavations of Egyptian royal tombs, with their so-called magic papyri, have also provided us with insights into the magic of those times. One can certainly say that they have revealed a

magical technique that, since the time of Alexander the Great, in conjunction with Babylonian, Egyptian, Persian, and Jewish traditions, was influential for the Greek-Alexandrian world, the Roman Empire, and beyond, well into the Middle Ages. One can even say that traces of it can still be found today. Ultimately, in this problematic area, each individual is increasingly left to their own devices and their own, more or less, existing intelligence. If, at some point, they are troubled by their fate after death, they consult the appropriate book of magic and draw comfort and hope from its teachings. The large supply and quantity of such ancient magic papyri demonstrate how strong the demand must have been.

How strong the demand must have been is evident from the vast supply and quantity of such ancient magic papyri. However, a large portion of these magical texts from Theban tombs has not yet been definitively explained philologically, despite the considerable self-sacrifice of philologists of distinction, such as the Viennese professor Wessely and the Prague professor Hopfner, who have striven to fully clarify these texts. Egypt at that time enjoyed a particularly strong reputation for reliable magical arts, and it is therefore understandable that swindlers and fraudsters often adopted Egyptian guises. Of course, this is by no means intended to deny Egyptian magic any value whatsoever, but merely to emphasize that its application cannot be bought; rather, its attainment requires significant personal effort and sacrifice. The problematic nature of such a magical papyri, as rendered by Professor Hopfner, may be illustrated by a characteristic example:

This is a dream request to the popular god Bes, and it reads:

“Take red lead, the blood of a white dove and that of a crow, uncut frankincense (obtained without cutting into the rings), myrrh, the milky sap of a sycamore, the sap of single-shoot wormwood and of the katananke (compulsive) plant, cinnabar, and rainwater. Dissolve it and set it aside for use. Then, with it and with writing ink, draw Bes on your left hand. After taking the black Isis cloth, wrap it around your left hand (in which the drawing of Bes is located) and, while you sleep, answer no one after you have wrapped the remaining part of the (band-shaped) cloth around your hand, so that he (Bes) does not strike you. And when you are near to awakening, the god will come to you and speak to you. Sleep on a rush mattress with an unbaked brick under your head.
That Supplication to Bes before sunset: You who are a lord to whom the winds roam the air, Helios with the golden hair, you who preside over the flame's never-ending fire, you who circle the mighty pole on etheric paths, you who beget all that you yourself destroy, you who turn the entire universe through the fourfold divided year (referring to the Ptolemaic worldview) — for by you are the elements ordered according to your laws — when you wander through the depths beneath the earth and to the place of the dead (Osiris-Helios and vice versa), then send this demon (Bes) up to me, I beg you, Lord, send the holy Daeznon. Now, now, quickly, quickly, come this very night!

But if you call him to see him with your own eyes, then take that piece of the finest linen, soak it with sesame oil, and insert it as a wick. Place the candle in a red lead-colored candlestick and

light the sesame oil. Position it near you and recite the formula against the candlestick, and he will come to you. Keep a tablet beside you so that you can write down everything he tells you, lest you forget it while you sleep.

The formula to be recited facing the lamp is: "I call upon you, the headless god, who possesses sight in your feet, who flashes with lightning and thunders! You are the one whose mouth is full of fire; you are the one set above the necessities of fate—Arbatheo, Laco, Sabaoth, Adonai, Sabarbatheo; you are the one who lies upon the myrrh-coffin, with a cushion of resin and bitumen beneath your head—you who are called Anouth. Arise, O demon! You are no demon, but the blood of the two falcons that speak to the head of Osiris and never sleep. Raise up your nocturnal form, in which you proclaim all things, for you are the oracular god who bears his head and his sight in his feet—Bes, who paralyzes the gaze, Salbanachambroi, Anouth, Sabaoth, Adonai! You are the one whose mouth is full of fire. I adjure you by your two names: Anouth, Anouth! Come, Lord, and prophesy to me regarding this or that matter—truthfully and well. Now, now! Quickly, quickly!"
Once he has prophesied to you, he will not depart unless you anoint your left hand with nard oil or rose oil and erase the magical drawing (on your left hand) with the Isis-cloth. This example illustrates how elements of sympathetic magic rooted in ancient myths—elements still in use today—are employed for purely personal ends. One need only draw the magical figure of Bes on one's left hand, using inks sympathetic to him, to compel his appearance. The hymn to Helios—who is also the lord of Anouth and Bes—serves as a further means of compulsion. If Bes is to become visible, the lamp must be colored with red lead, the color sympathetic to him; conversely, if the summoned Bes is to vanish without harming the person who summoned him, the magical image on the left hand must first be wiped away with an "Isis cloth." This cloth is a scrap of fabric from one of the garments used to clothe the statues of Isis daily. Since Isis can dwell within her statue "as if within her own body," some of her magical power resides in the garments she wore—and, consequently, in the cloths obtained from them. Today, one might call such a thing a "psychogram."

Naturally, all of this served to induce a kind of trance in the practitioner of magic; given the current state of parapsychological research, we would not simply dismiss those elaborate magical practices as humbug—especially when sensitive individuals were involved. Incidentally, one need only substitute the Devil of medieval magic for the principle of evil (such as Seth-Typhon among the Egyptians) to replace the ancient compulsion of the gods with the compulsion of the infernal powers.
More serious consideration should be given to what Neoplatonism and Gnosticism had to say regarding magic and "sympathy" (magic employed for benevolent purposes). Within their literature, special mention should be made of Iamblichus and his *Secret Doctrine* (translated into German by Professor Hopfner)—a work that encompasses, so to speak, everything related to mysticism, magic, and the associated practices of sympathetic magic.
The work deals with the manifestations of gods, angels, demons, archons, heroes, and souls in visions; the principles of mantic arts (applied magic); the means by which humans can exert

power over the gods; the nature and efficacy of sacrifices and prayer in general (and magical incantations in particular); the fundamental principles of the cosmos and the divine according to Egyptian esoteric teaching; and the prerequisites, paths, and means to attain true beatitude.
The Kabbalah—the Jewish esoteric tradition—also draws upon these Neoplatonic and Gnostic theses; indeed, its writings provided the primary source material for the numerous grimoires that emerged during the Middle Ages. This form of Jewish religious mysticism—whose origins, incidentally, date back to the pre-Christian era, though it only emerged more clearly around the 10th century CE—comprises both a theory and a practice; these, in turn, break down into historical, social, and purely mystical components. Together, theory and practice constitute Kabbalah in the strict sense.
Only the theoretical aspect of Kabbalah has been committed to writing and print; it encompasses two branches of study. One concerns Creation and its mysterious laws—known as *Bereshit* and expounded in the *Book of Yetzirah*—while the other, the metaphysical branch, deals with the nature of the Divine and the modes of its revelation; Kabbalists refer to this as "Merkavah" (celestial chariot) by the Kabbalists and is recorded in the Book of Zohar.

As for the practical part — which includes the matters of primary interest in this book and are connected with sympathy — there are only hints, which in turn are only contained in rare manuscripts, which only a few libraries possess. The Bibliothèque Nationale in Paris possesses one of the most valuable manuscripts, supposedly dating back to the spirit (■ reigning Jewish King Solomon). Incidentally, several manuscripts are known under the title "Clavicula Salomonis" (Key of Solomon) and form the basis of the magic books commonly used in the Middle Ages, such as "Albertus Magnus," "Fiery Dragon," and "Magic Book of Honorius."
That the content of such magic books is highly questionable is obvious. Nevertheless, they also contain a number of sympathetic precepts, some of which are still used in rural areas today, especially since they were adopted from the equally widespread and reviled "6th and 7th Books of Moses," published in the previous century.
About this curious book, which always seems to resurface from obscurity and temporary oblivion, a few words should be said here. It describes itself as an extract of the magical spirit arts of the Jewish lawgiver Moses and claims that to contain the secret of all secrets. This very extensive book consists of three parts, two of which deal exclusively with magical and sympathetic matters, while the third appears to be an adaptation of the aforementioned magic book, "Fiery Dragon."

The book is of American origin and was published in Philadelphia as early as the previous century. The author, who calls himself Rabbi Anton Moses el Arraj, claims in his introduction that his exposition is an extract of the true original text of Solomon (Clavicula Salomonis) and that this work occupied most of his life. He then concludes by stating verbatim:

Solomon’s great book acquaints us with all the influences of the celestial bodies upon the earth and the destinies of mankind, and with the art of summoning all spirits from the darkness—providing the infallible keys to do so. It does far more: it supplies the precise recipe for crafting those divining rods, talismans, and magic wands that have long been the object of so many people’s aspirations and dreams. It teaches us incantations at the sound of which all heavens and abysses tremble, opening wide in obedient dread to send forth their spirits at our command. It places in our hands the flaming sword with which the Archangel once drove Adam and Eve from Paradise, and with which the Almighty Himself branded and chastised the rebellious angels for all eternity. It gives us that mighty magic wand capable of dispersing clouds, summoning frost upon the greenery of spring, conjuring thunderstorms in the blue sky, flooding the earth with torrents, and commanding the surging seas to stand still.

Yet only the true words and genuine formulas contained in this book can achieve all this—not the distortions used until now to deceive the gullible. These formulas must be grasped and learned syllable by syllable, letter by letter, for only the full, complete, and pure truth holds power in all things.
It is understandable that even those open to such matters might view this book as a controversial subject and distance themselves from it. Furthermore, the typically American publicity hype surrounding the book did nothing to endear it to the public.
What interests us, however, is the book’s collection of magical "sympathetic" remedies for the home—instructions that appear to be grounded in genuine experience. We shall return to this point when discussing the specific magical recipes, some of which have already been adopted by scholars of sympathetic medicine.

3. The 12 Theses of Dr. Maxwell

The Christian Kabbalistic writings—also referred to as Christian Kabbalah—are to be taken more seriously. These include, above all, the works of Abbot Trithemius and Agrippa von Nettesheim, and to a lesser extent, those of Paracelsus.

The knight and physician Agrippa was one of the most remarkable figures of his time. He led an adventurous life and, with his four-volume "De Occulta Plilosophia," created an extraordinarily bold work for its time, which also drew the enmity of the Inquisition. He was only able to escape the consequences by fleeing abroad. Numerous popular writings, some of which reflected his views, were subsequently published; among them, at least two should be mentioned: "The Golden Oat Man" and "The Righteous Corn Reaper."

The knight and physician Agrippa was one of the most remarkable figures of his time. Much more important than all this, however, was the booklet by the Scottish physician Dr. William Maxwell, entitled "Magical-Magnetic Medicine," which appeared in the second half of the 17th century. (A revised edition by Professor Issberner-Haldane was published by the same

publisher.) It was later translated into German and published in 1678 by none other than the Dean of the Medical Faculty and Rector of Heidelberg University.

This Dr. Maxwell had to overcome many obstacles before he could decide to present his experiences and insights into sympathy, which he had systematized and summarized in twelve theses, to the public. He discusses this in his preface, in which he, among other things, In all humility he declared:

“With great apprehension and trepidation I enter this field, anticipating the attacks to which one exposes oneself who speaks publicly and—compelled by the truth—presents views other than the usual ones. But the love of truth and the desire for the common good are the driving forces that guide me. Having recognized this art and its great utility—as well as the countless evils arising from the improper or careless misuse of these things—I undertook this work out of compassion; a task that is certainly entirely new and, to the best of my knowledge, one that no one has attempted until now. If, for this reason, not everything is arranged or expressed in a manner befitting the dignity of the subject, I ask for indulgence—though the future will reveal what gratitude I shall ultimately earn."
He then bitterly laments the belief in the Devil that still prevails and is supported by the Church, stating verbatim: "These vain chatterers condemn everything they do not understand. What intolerable unfairness! Or do you consider it right to attribute the greatest gifts of the Supreme Good to the worst of creatures—namely, the Devil—as their originator? Yet such is the nature of the erring human mind: it condemns the mysteries of hidden nature that it fails to comprehend. Everyone can therefore judge for themselves what I might expect from these stern and ignorant judges; for I describe not merely a single remedy, but many. I set forth here a general method and specific rules that will enable an alert mind to easily devise far more—and far greater—things on its own.
Yet I do not merely establish rules; I also provide the foundations upon which this entire art rests. To this, I add a brief but compelling demonstration."
He then points to the similar experiences encountered by his great predecessor and mentor, Paracelsus, with professional colleagues who remained wedded to the antiquated concepts of Galen, and he emphasizes once more that he has ultimately committed these recognized truths to writing in response to an inner compulsion. The first part of his book deals with the principles of this art, which he summarizes in twelve fundamental propositions that, at least in part, account for the wondrous effects of sympathetic or magnetic cures. He openly admits to having departed from "the common herd of philosophers" and declares, verbatim: "I acknowledge either no school philosophy at all or only a very minor one.

What kind of philosophy is it that does not accord with everyday experience? Let us therefore state, regarding this art:

First Proposition:
The soul is not confined solely to its own visible body but exists also outside the body and is not bounded by any organic body.

Second Proposition:
The soul exerts influence even outside what is termed its own body.

Third Proposition:
Physical rays emanate from every body; through its presence, the soul acts within these rays, endowing them with power and the capacity to produce effects. These rays are not merely physical in nature but also derive from various parts of the body.

Fourth Proposition:
These rays, emanating from the bodies of animals, possess a vital spirit through which the soul carries out its effects.

Fifth Proposition:
The excreta of animal bodies contain a portion of the vital spirit; hence, one cannot deny them the quality of life. This life is of the same kind as the life of the animal itself—that is, it is propagated by the same soul.

Sixth Proposition:
A linkage of spirits or rays persists between the body and the excreta emanating from it, even if the excreta are removed to a great distance. The same applies to parts separated from the body, as well as to the blood.

Seventh Proposition:
This vital force remains active as long as the excreta, the separated parts, or the blood have not transformed into something else of a different nature.

Eighth Proposition:
If a part of the body becomes diseased or the soul is injured, the other parts suffer along with it.

Ninth proposition:
If the vital spirit has been strengthened in any part of the body, it will thereby be strengthened in the whole body.

Tenth proposition:
Where the spirit is more exposed, it is also more quickly affected (irritated, pathologically altered). Eleventh proposition:
In excrement, blood, etc., the spirit is not as deeply hidden as in the body; therefore, it is also more quickly affected in them.

Twelfth proposition:
The mingling of spirits causes a contagion, and from this contagion springs love.

To justify the first two propositions, he refers back to the Neoplatonic philosopher Plotinus. As is well known, all Platonists placed not the soul in the body, but the body in the soul. He now further asserts that the soul is always where the vital spirit is located, for the vital spirit is the bond by which the soul is connected to the body (analogous to the perispirit of our modern spiritualists). Or rather, it is the soul's inseparable companion, through whom the soul enters the body, and with whose help it gives the body form. Therefore, the rays that produce effects outside the body are connected to the soul.

Only with the justification for the third proposition does true sympathy come into its own. Here, physical radiation is discussed, and it is stated:

"There are some things that emit such fine rays that they can penetrate the pores of all bodies, such as lodestone. Therefore, one can assert that all bodies have pores. Even the senses themselves would not perceive anything if rays did not emanate from bodies that affect the senses, as is the case, for example, with smell. As is well known, smell fades over time because the rays that carry the smell to the nose disappear.

Thus, fine rays emanate from all bodies,
which carry with them the forms of things, or rather possess them in and of themselves, as can easily be demonstrated with a transparent convex glass in a dark place.

In explaining the fourth proposition, he attempts to prove that these rays possess the mysterious life force. He then suggests that this new concept, which he introduced into medicine, corresponds to the natural warmth and, at the same time, the moisture of the roots, through which all life force flows from the soul into the body. This spirit is called life force only because life flows into the body and is propagated through it. This spirit also flows out of the body. It is therefore fleeting; for every moment a part of it escapes. That it escapes with the body particles dissolved in rays is entirely rational. This spirit, therefore, accompanies the aforementioned emanations and directs their effects, which extend over great distances. But when they become sluggish, they receive new strength from the body, like streams from their source.

The fifth proposition, in its explanation, deals specifically with excrement. Maxwell explains that excrement retains a portion of the vital spirit because things that remain in the body for a long time absorb this spirit and unite with it by capturing the rays emanating from the noblest parts of the body. Since they undergo a certain digestion, they become more like the bodies and therefore attract the emanations, along with the spirits, more greedily than anything else that does not participate in such digestion or similarity. He then states that excessive excrement can cause dangerous symptoms, even death, not only because it affects nutrition but also because it exhausts the spirits. To support his view, he adds that certain witches cannot inflict any harm without parts of corpses and the excrement of the person they wish to harm. Therefore, everyone, especially those with enemies, should be careful with their excrement. He then says verbatim:

“If I claim that hair and nails possess a life originating from the soul, no one would find this at all strange, for they are, after all, parts of the body. Yet if I say that, even when separated from the body, they still possess that same life originating from the soul, one might perhaps find this odd, without, however, being able to offer a reason why. Who, then, would deny that nails possess life? Or who—observing their growth and assimilative power—would deny life to hair, to these such essential parts? Certainly not while they remain connected to the body, even though they lack sensation, just as bones and other organic parts of the body do. Just as they live while connected to the body, so too do they continue to live in a state of separation from it. All excretions have assumed a different form within the body through digestion—a fact evident from their vastly altered effects and properties.”

Regarding the sixth sentence, Maxwell attempts to demonstrate that a certain linkage of spirits and emanations exists between the excretions and the body from which they originate. He believes that with this assertion he has found a solid basis for his theory—a firm foundation upon which all the rules could then be established. He states verbatim:

“As long as the excrement has not completely lost the form it acquired within the body, we can regard it as a part of the human being—or at least as something subordinate to the human body; consequently, the vital spirit affected within the excrement is also affected within the body itself—a reaction that could not occur without this connection. For instance, if one applies blistering agents to the excrement expelled from the bowels, the anus suffers intense pain as a result. Thus, if someone—in defiance of all decency—fouls a place belonging to you, and you pour spirits mixed with salt onto his feces and place a red-hot iron upon them, the offender will experience excruciating pain in the anus—pain that will persist until either nature provides relief or you pour fresh milk over the matter.

Similarly, the flow of urine is arrested if a stingray's barb is thrust into the spot where someone has urinated, and this urinary retention is almost impossible to cure unless the barb is removed. There is, therefore, no doubt that a link of mutual emanations exists between excreta and the body—specifically with the parts from which they originated. All magnetic medicine depends on this connection. Even great distances cannot sever this link. The rays that emanate abundantly from living creatures—rich in vital spirit—act upon us in various ways without our knowledge; we are

affected by disturbances to them in different ways, often without recognizing the underlying causes of the illness. In all cases of disease, therefore, this spirit must be improved, strengthened, and increased. By doing so, all diseases can be easily cured.

What has been said regarding excreta applies equally to severed body parts and to blood. Regarding the connection between a detached body part and the body, he cites the example of a man who lost his nose in a fight. A surgeon was summoned to help, but difficulties arose because the injured man refused to have the necessary replacement tissue cut from his own arm.

Consequently, another person had to be found to provide the required flesh from his own arm in exchange for appropriate compensation. About a year later, the successfully reattached nose suddenly turned cold and, a few days later, rotted off. Upon investigating this unexpected event,

it was discovered that the donor of the replacement tissue had died at the very moment the nose turned cold. The role of blood in sympathetic magic will be discussed in detail in the next chapter.
Regarding the seventh proposition, it is stated, among other things, that life persists in excrement as long as the excrement and the detached parts have not been transformed into something else of a different nature. However, it must be borne in mind that things possess more power while increasing than while decreasing, and the closer they are to complete change, the less effective they become, since not every change alters the form. Nevertheless, some destruction is necessary to achieve certain effects.

In the justification of the eighth proposition, Maxwell's assumption that there must also be a universal medicine is particularly interesting, likely alluding to the alchemists' "philosopher's stone." Moreover, he emphasizes once again that if one part becomes diseased, not only do the other parts suffer, but the entire body is affected, because the vital spirit, distributed throughout the entire body, is one and the same, so that if it is injured in one part, it is injured everywhere.

He makes this even clearer in his defense of the ninth proposition, stating:

“It is irrelevant whether one applies the remedies to the sick person or to another part, as long as one aims to strengthen the vital spirit through them. For if this spirit is strengthened in one part, the whole is strengthened, because it is of a fiery and heavenly nature.”

He sees a counterexample to this in the effect of externally applied poisons, which, by infecting the nearest spirit, quickly corrupt the entire spirit in the body if this spirit is not strengthened. For example, inflammation of any part immediately arouses a fever.

In the commentary on the tenth proposition, it is explained that the more intimately the agent is connected with the afflicted person, the faster the effect occurs and the more successful the cure. Nothing can hinder the effect more than an imperfect approach. Such an obstacle must be avoided by seeking out the vital spirit in its nakedness, so that it can be affected more quickly through proper application and thus freed from harmful external influences. This ensures that it transforms itself more quickly and restores the body, which has fallen out of its normal state, to its proper condition.

If it is strengthened in even one part, it will immediately be strengthened everywhere, for there is truly no illness unless the whole spirit is affected by a diseased state / morbid disposition.

The disease is already in the process of developing while this is occurring. Although the disposition initially seizes only a part, it soon spreads to the whole if it is not checked in time. Two things are required to maintain health. First, the treatment must not be discontinued until the disease is completely cured; for if one stops prematurely, the part that remains infected can re-infect the part that has already healed. Second, it is necessary to select the correct part for treatment. For whoever wishes to successfully eradicate diseases must strike at the root. If the

root of a disease lies in the head, one must heal the vital spirit in the head; if, on the other hand, it lies in another part of the body, one must intervene precisely there. The vital spirit, distributed throughout the entire body and all its limbs, is one and the same; thus, if it is injured in one part, it is injured everywhere. To examine the eleventh proposition, he returns to the emanations of excreta, the blood located outside the veins, and the separated parts (hair, nails), stating:

“As these things undergo dissolution, the spirit withdraws and remains at the surface—where the rays also rest side by side—until the excreta are finally transformed into something entirely different and are no longer capable of receiving and retaining the rays and the spirit accompanying them. One might object that internal diseases could be cured by applying remedies to a wound. However, three points argue against this:

1. With any wound, there is not merely a disruption of continuity; an external and alien quality is also introduced into the injured part, thereby harming the vital spirit.
2. The substances applied to the wound lack the power to alter the vital spirit when it is suffering from a different ailment.
3. It very often happens that a remedy perfectly suitable for another of the patient's ailments would, if applied to the wound, cause it further harm. Reason dictates, however, that the more pressing affliction be treated first. We shall therefore always attend to the wound immediately, to prevent the onset of gangrene or a similar condition. Yet experience has shown that wounds have often served to rid patients of the most severe ailments, without the latter ever returning. Regarding bodily excretions, we note that our art prefers to utilize these substances—and does so with greater success—rather than the diseased body as a whole; for within them, the vital spirit exists in a free and unencumbered state, making it highly receptive to impressions, especially from agents with which it shares an affinity.*4

The twelfth proposition, which strikes one as somewhat mystical in itself, is by no means clarified by the accompanying commentary. It relates primarily to the generation of disease and the arousal of love; it is also regarded as the foundation for the practice of "implantations." For wherever commingling and sympathetic interaction occur, the healthy element draws to itself that which is harmful to another, and the diseased state is—without doubt—soon relieved, albeit to the detriment of the agent effecting the cure.

There follows an immediate warning against discussing this proposition in greater detail, due to the potential dangers involved—specifically, the risk of easily facilitating the gratification of illicit lust. The text states verbatim:

"Were this proposition to be clearly expounded (which God forbid!), fathers could no longer be secure regarding their daughters, husbands regarding their wives, nor women regarding their own virtue; for the world would be turned upside down by love potions. What has been said here will suffice for the inquisitive scholar; I have no wish to reveal such matters to others." He then adds an explanatory sentence stating: "Those things that either bear the signature of the whole or possess a sulfur similar to the sulfur of the human body attract most powerfully the vital spirit distributed throughout the entire body."

Finally, it states: "Now you have a general rule with the help of which you can yourself discover the magnets suitable for the individual treatments. I would also note that, among all substances issuing from the body, blood and sweat contain the greatest amount of vital spirit. I say nothing of semen, as it can scarcely be obtained without grave sin. However, care must be taken to ensure that the aforementioned substances, as soon as they leave the body, are immediately united with their own specific magnet. For just as the lodestone is strengthened by iron—deriving a form of nourishment from it—so too are there objects that preserve the vital spirit they have absorbed until they transfer it to another. Yet if you store these substances without their own proper magnet, they cannot be maintained in their original state, for at every moment they lose some of that spirit. Nor would they act as powerfully without a magnet, since in most cases magnets contribute significantly to the process of transference and transmission. Love potions, for instance, would have little or no effect without a magnet—save perhaps through the fermentation of the ingredients. And in that case, the one substance acts, as it were, as the magnet for the other."

He explains what he means by "magnets"—which, of course, have absolutely nothing to do with mineral magnets—later in the section of his booklet devoted to practical application, where he describes a magnet prepared according to the instructions of his great predecessor and teacher, Paracelsus. The instructions read:

"Take the excrement of a healthy person and allow it to dry in a shady place; in this way, it loses its stench and its excremental moisture, while a portion of the vital spirit—which one might term 'sulfur'—remains behind." However, he was not content with the experiments of Paracelsus; instead, he created a magnet for himself which, as he says, "contains within itself, as it were, the essence of the human body." The instructions are as follows:

"Take a sufficient quantity of fecal matter from a healthy person and mix it with that same person's urine, stirring the two together until the mixture reaches the consistency of a paste; add to this as much sweat as you can—which must be collected from the cloths of healthy bodies—and place the whole mixture in a clean, shaded spot until it has dried. To this dried mass, add an equal amount of blood, mixing everything thoroughly, and allow it to dry once more. If any water rises to the surface, pour it off but store it in a sealed vessel. Once the mixture is dry, moisten it again and repeat the process until the mass has absorbed all the water. Keep this finished 'magnet' in a sealed vessel, ready for use."

Having heard from Maxwell, we now turn to a representative of modern parapsychology—a modern science that emerged from occultism—to hear its stance on sympathetic magic. Baron Dr. Carl du Prel is one of the most prominent researchers in the humanities; his outstanding body of thought remains far from fully explored even today (du Prel died in 1899).

In his work *Monistische Seelenlehre* (Monistic Theory of the Soul), the researcher attempted to create a synthesis with Darwinian theory; for this very reason, his views likely carry significant weight, even among those who do not dogmatically cling to the traditional mind-body theory. Dr. du Prel also wrote an essay titled "Sympathetische Kurmethode" (Sympathetic Method of Healing), in which he addresses the issues discussed in the present book. In this context, he starts with the experiments of Colonel de Rochas (see Chapter 7, etc.), relates them to the earlier findings of Franz Anton Mesmer (1733–1815) and Reichenbach’s theory of *Od* (1788–

1869), and then states—recalling the view held by the personal physician Tenzel regarding the “human mummy”:
“The term ‘mummy’ refers to those excretions of the human body which, having been connected to the body and having participated in its life process, are saturated with *Od*—meaning that, even after excretion, they carry exteriorized *Od* with them.

This *Od* can now be transferred to a plant—for example, by burying the *mumia* beneath it. In this regard, Tenzel states: "Moreover, one must take great care to ensure that the shrub or tree with which the *mumia*—extracted from a healthy limb—has been combined suffers no harm whatsoever and is not cut down; rather, one must maintain its growth, keeping it vigorous and fresh with the utmost care."
Tenzel thus agrees with de Rochas that exteriorized *Od* retains its capacity for sensation—meaning a magnetic rapport with the source of the *Od* persists, causing harmful influences to be transmitted to that source.
"Let us first draw a logical conclusion: If it is possible to exert a harmful influence on exteriorized *Od*—thereby affecting the source of the *Od*, the organism itself—then, undoubtedly, procedures of the opposite nature can exert a beneficial influence on this exteriorized *Od* and, by extension, on the organism. This logical conclusion was drawn as early as 300 years ago, forming the basis for 'magico-magnetic healing' (Maxwell), a branch of *magia naturalis*. It remains known by that name today, though the understanding of it has been lost, and it is practiced almost exclusively by rural country folk. Yet its fundamental premise—as demonstrated by the experiments of de Rochas—is entirely correct: human *Od* can be exteriorized; it retains its capacity for sensation and its rapport with the source; therefore, suitable procedures can act back upon that source. Clearly, a medical system can be built upon this foundation." However, a great deal of superstition has accumulated over time around the kernel of truth in the sympathetic method of cure; and when the Enlightenment rejected this superstition, it threw the baby out with the bathwater. We, however—recognizing the fundamental idea as valid—have every reason to pick up the thread once spun by medieval physicians and continue weaving it.
Du Prel now concludes that Maxwell’s “vital spirit” is identical to Reichenbach’s *Od*.

He now concludes that Maxwell's "life force" is identical to Reichenbach's,

that this mysterious substance permeates the entire body, and that consequently all excretory products—called mummies—are also filled with it. He considers it superfluous to distinguish between physical and spiritual mummies, because in sympathetic treatments only the substance matters, not its material carrier.

The researcher then turns to the topic of transplantation, stating, among other things:

"The plant kingdom was also used for transplantation. The mummy is placed in garden soil, and the seeds of the herb intended to drive out the disease are sown in this soil or in soil suitable

for the plant's growth. As the plant grows, it draws the mummy's spirit into itself, and a connection is established between it and the patient. The plant is then destroyed in a manner appropriate to the specific disease. It is burned, left to dry in the air or smoke, thrown into running water, or buried in manure. This sowing can also be supported by watering the soil daily with the patient's wash water or urine. However, even with this method, one must be selective and always bear in mind that the plants must have the correct relationship to the disease being driven out."

``` Regarding the medicinal effect of the sympathetic mummy, he then says: “The magnetic rapport thus prevails throughout all of nature and it can be used in humans to address illnesses much more directly than is done in ordinary medicine. A medicated treatment of the exteriorized od of the mummy must act directly on the disturbed od of the sick organism, whereas the medication introduced into the body itself merely touches the shell of the sick person. The followers of Paracelsus therefore despise the allopathic method of healing not only because they tend more towards homeopathy and isopathy, but also because allopathy only addresses the body externally and materially, at best suppressing the symptoms, which must, however,are bound to return because the vital spirit has not been improved. Healing, they say, must come from within—must be accomplished, as it were, at the very center of life. The vital spirit itself must be improved and strengthened. It—the force that keeps the life process in motion and represents the *vis medicatrix naturae*—will then deal with diseases on its own; indeed, it is a known fact that all manner of illnesses are sometimes cured by nature alone. This improvement and strengthening of the vital spirit is carried out upon the *mumia*; yet, because the *mumia* shares a reciprocal relationship with the body, the patient must also receive appropriate treatment during the *mumial* cure and, first and foremost, observe a suitable diet.
Although du Prel’s primary aim in this essay—which he both quoted and commented upon—was to examine sympathetic cures from the perspective of established findings in Odic theory, his arguments nevertheless reveal the value he placed on sympathetic medicine—a practice regarded with even greater disdain in his day than it is now.

## 4. Blood Sorcery and Sympathetic Magic

It has been known since ancient times that blood is a "peculiar fluid," and it is therefore understandable that it played a significant role in magic, particularly in ritual magic. Admittedly, regarding the nature and composition of blood, nothing was yet known of red and white blood cells—let alone endocrine glands that release their secretions (hormones) into the bloodstream, thereby capable of producing mysterious effects. Magic in earlier times viewed blood—specifically blood renewal or invigoration—as a means for rejuvenation experiments that were admittedly highly problematic (problematic if only because nothing was yet known about compatible blood groups as a prerequisite for success); yet, it appears to have achieved the desired results nonetheless.
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A very interesting example of this is provided by a fragment—which has miraculously survived—of the town chronicle of Siebenstein (?), a town apparently completely wiped out during the subsequent turmoil of war. This fragment is worth sharing with the reader if only because the two famous physicians Paracelsus and Agrippa play a pivotal role in it. The account (heavily abridged) reads as follows:

The year is 1534. Agrippa von Nettesheim, a colleague no less renowned than his host, is staying at the home of the famous physician, philosopher, and natural scientist Theophrastus Bombastus von Hohenheim—known as Paracelsus. The two men are debating the latter's work, *De Occulta Philosophia*, which was directed in part against the prevailing witch-mania of the era. Although their views largely align, Paracelsus warns his fellow physician against excessive boldness in championing his ideas. The Inquisition still holds absolute sway. With a sigh, Agrippa is forced to concede the point; otherwise, he would not be here—a fugitive, destitute, and penniless.

Just then, a visitor is announced: the knight Konrad von Siebenstein, an old acquaintance and patient of Paracelsus. Paracelsus looks on with alarm at the man—aged prematurely by the dissolute lifestyle of recent years—who now reveals his desire to regain his former youth and vigor through the physician's expertise. A hundred ducats are to be the reward should he succeed—an outcome of which the knight has no doubt. Paracelsus shakes his head: "Unnecessary, my dear friend! Live sensibly for a year, and you shall be your old self again!" But Siebensteiner refuses to be put off:

"A thoroughbred cannot be tamed; you must help me—one way or another!"

At this, the doctor turns serious: "Such things are dangerous; I would not want to take responsibility for them. Nor can I in any way guarantee success!"

They argue back and forth. Then the guest intervenes.

"A hundred ducats is a tidy sum," he thinks,

"and it could come in very handy for me right now!"

He turns to his host and says: "If you have any reservations, simply place your instruments at my disposal and let me handle the matter!"

Paracelsus hesitates. But the knight is already fired up with enthusiasm, and finally, after his guest once again clearly points out his desperate plight and this potential way out, the physician agrees. He does, however, attempt one last objection:

"Do you realize, Knight, that your plan could easily land you in Satan's clutches? Think of Dr. Faust, who is said to owe his newfound youth entirely to diabolical arts!"

At this, the knight bursts into loud laughter: "Don't give me that hocus-pocus—stuff I know you don't believe in yourself! Besides, I've just come from that very Dr. Faust; he was an old drinking companion of mine back in the day. I know him well, and I've never seen a trace of diabolical arts about him. I made the same request of him that I've made of you, and he was willing to help, too; but..."

"Well, why didn't you accept his offer?" Somewhat sheepishly, the knight replies: "He told me that, according to his method, I would have to relive my entire life in reverse and would ultimately die as a tiny infant."

Paracelsus laughed: "A fine excuse to get rid of you! That clever Dr. Faust knew exactly where the shoe pinched. Didn't he also ask if you had some young person whose healthy blood could revitalize your own—now thick and sluggish?"
"Indeed!" the knight admits. "But should such a person be needed, I have already made arrangements for that eventuality." With that, he leaves the room and immediately returns, leading a very young maiden by the hand. "Well, I suppose there is nothing left for me to do here," Paracelsus says, turning to Agrippa. "Do whatever you deem right; I, for one, want no part in it and am leaving the house for an hour."

Agrippa now asks the young maiden if she is willing to have a good measure of her young blood drawn for the knight; for it must be done voluntarily, otherwise the whole undertaking would be pointless. Blushing, the child nods and casts a look of rapt adoration at the knight.
Agrippa then proceeds to bleed the knight thoroughly and has him gaze into a crystal; the knight, already wearied by the bloodletting, soon falls asleep. Upon waking, he finds his arm carefully bandaged, and Agrippa explains that the task is complete and he may go home quietly with the maiden, who sits pale and distraught in the corner. Now, he need do nothing more than take regular doses from the small vial of theriac* that Agrippa hands him; he will soon feel the effects. Still somewhat dazed, the knight pays the 100 ducats and departs.
When Paracelsus returns home, the experiment is already over, and the knight has left with the girl. He asks his guest no further questions when the latter explains that he intends to return to Bonn with the money he has just earned in order to pay off his most pressing debts.
Three months later, Paracelsus encounters the knight again. His bearing has become more vigorous, and in response to an inquiry, he declares himself thoroughly satisfied with the success of the treatment he underwent.
"And how fares the maiden who gave her blood for you?" the physician now asks. "She has been somewhat sickly since then, to be sure; but that will pass! And if not—what does the life of a bondswoman matter? In any case, she is happy to have been able to render a service to her master with her blood!" Paracelsus remains silent but is by no means astonished
when, three months later, the same knight appears before him—in the same, or perhaps even more wretched, state than before the experiment—and implores him for help.
“And have you brought the girl with you?” the physician asks him gravely. The knight replies sheepishly: “She died a week ago, without actually...”

*Theriac, a widely used secret remedy of times past, the main ingredient of which was viper venom. It is interesting to note that severe blood loss is nowadays also successfully treated with snake venom.

She had been ill. She only grew weaker and more frail.”
“I can’t help you like this! Do you remember that I warned you so emphatically back then?!”

The knight raged: “Then I’ll have to call in the devil’s doctor, who helped me once before! At least tell me where I can find him!”*

“Go ahead and travel to Bonn, but I’m afraid only God can help you now. In any case, you would do well to concern yourself more with your salvation than you have been.”

Indeed, Siebensteiner traveled to Bonn, but he didn’t quite make it there; he died on the way. Since his brother, an influential priest, was aware of the case, a great outcry arose, followed by a renewed campaign against Agrippa, who was presumed to be in league with Satan. As a result, Agrippa preferred to leave Bonn and move to France, where he died the following year, poor and alone, in Grenoble.

It is noteworthy that Paracelsus also died relatively young in 1541 (he was only 48 years old). From the fact that Agrippa also lived only a year longer (he was born in 1486), one can justifiably conclude that both scholars did not think much of such problematic rejuvenation experiments; otherwise, they would probably have tried them on themselves when they noticed their vitality declining prematurely.

In earlier times—and to a limited extent still today among primitive peoples—people spoke of a blood magic that was used especially in cultic practices (sacrifices and the like). Blood also played a crucial role in incantations—the devil, as is well known, demanded his contractual partners sign with their own blood—and especially in necromancy. A blood sacrifice was considered absolutely necessary to temporarily bestow at least a certain life force upon those being brought up from the underworld.

That blood played a role in so-called magical incense was known very early on.
It was known from a very early stage that blood played a role in so-called magical fumigations. It was understood that aromatic substances entering the bloodstream through the nose could ultimately trigger the desired hallucinations in the brain. This occurred during the burning of such incense—usually highly narcotic substances—whose potency likely resided in the infinitesimally small particles released by combustion. These particles are carried along by the air we breathe, entering the lungs and the bloodstream, and finally reaching those areas of the brain and nervous system where they can induce the corresponding changes.
Although it was not yet known that the skin acts as an organ of nutrition—capable of absorbing substances and passing them into the bloodstream, thereby nourishing certain patients through the application of oils and similar agents—people were nonetheless aware of the introduction of other substances into the bloodstream via the skin. These were the so-called "witches' ointments," the hallucinogenic effects of which are no longer in doubt today.
Undoubtedly, certain individuals have a particular predisposition for these matters, raising the question of the blood composition of such "magical" people. Despite remarkable technological aids, modern science still lacks instruments and apparatuses sensitive enough to detect such differences. Nevertheless, certain insights have been gained; for instance, we know that a slight excess of iodine in the blood can trigger the states of agitation associated with Graves' disease, while a slight deficiency can lead to the mental and physical stunting known as cretinism—a condition that appears more frequently in certain mountainous regions. Also to be taken into account is a certain internal transformation of our blood—something we can achieve by

abstaining from animal products, alcoholic beverages, and other intoxicants (including tobacco), as well as through specific breathing exercises and physical postures (yoga). However, the matter of these breathing exercises is not as simple, nor does it yield success as quickly, as some authors have tried to make the reader believe.

The purification of the blood through the increased intake of oxygen from the air we breathe must be accompanied by a certain cleansing of the blood from harmful substances. Yet the most important aspect of this process appears to be freeing our thoughts and knowledge from a vast array of superfluous matters—things that keep us in a state of constant, however subtle, motion and prevent us from attaining that mental stillness which is absolutely essential for the practitioner. It must be emphasized again and again that such magic, sorcery—or whatever else one chooses to call it—cannot be learned as easily as the various branches of science.
However, all of this has little or nothing to do with sympathy. As was already indicated in the previous chapter, it was actually Dr. Maxwell—the first theorist of sympathy—who championed the concept of the "sympathy magic" of the blood. He states the following verbatim regarding this:
“Without engaging in discussions about origins, organs, circulation, and the like, we wish to speak of the blood only insofar as it concerns our art. Holy Scripture teaches us that the blood is the principal vessel of the spirits, placing the soul within the blood. If the spirit is the bond connecting the soul to the body, then the soul must naturally reside chiefly where the spirit chiefly dwells. Thus, the blood—insofar as it possesses the spirit in abundance and distributes it throughout the body—serves as the most common instrument for the healing of diseases and for the other operations of this art. For here the spirit is free and not as entangled in bonds as elsewhere; consequently, it is more readily affected within the blood. However, one must not conclude from this that the blood can be used immediately, without any fermentation or putrefaction.
It is therefore important to know the proper fermentation period, and I shall reveal this secret here:
Mix the blood as thoroughly as possible—and in the proper proportions—with the body’s most noble particles in a natural, well-sealed vessel, and place it under a hen for incubation. After a certain time has elapsed, you will find a human-like mass—with which you can perform many miracles—as well as an oil or fluid floating about it; when mixed with one’s own sweat, this substance induces alterations in the senses through mere contact.”

However, he also speaks of certain precautions in this regard, stating, among other things:
"After bloodletting, one should not simply discard the blood, for both good and ill may arise from it. Some commit such blood to the earth, yet I would advise doing so in a clean place and mixing it with wholesome herbs. For if the blood were buried in a foul or contaminated spot, the body from which it originated could easily suffer harm. Others feed it to old or young dogs—a practice I highly approve of—for in this instance, a 'transplantation' may be expected that either completely cures the ailment or at least aids the physician in his treatment. If, however, the blood is administered to such animals while still warm, or after having putrefied in a sealed

vessel under moderate heat, the result will be even more certain. Here, too, we must sternly condemn the wickedness of certain people who, with irresponsible audacity, use blood—even menstrual blood—as a love potion, without considering the dire consequences that ensue; for if even the purest blood is highly repugnant to the stomach, easily spoiling and turning to pus, what havoc must
spoiled and toxic blood wreak?! Moreover, it does not contain the power to inspire love that they seek. Those who employ such reprehensible means to arouse love ought, therefore, to be punished like common poisoners. Admittedly, blood salt—when dissolved by the menstruum—is the most valuable of all remedies. Furthermore—and this is a proven fact—blood salt can, through the application of very gentle heat, take on the form of a human figure, bearing a certain resemblance to the homunculus described by Paracelsus.

As for pus—which is essentially nothing other than blood from the veins that has undergone putrefaction—it has lost much of its vitality due to the corruption of the vital spirits originally contained within the healthy blood; nevertheless, through the use of sympathetic water or ointment, it serves to heal old ulcers, whether internal or external. Some coat the inside of a nutshell with a balm mixed with "sympathy powder," place pus inside it, and—in dry weather—hang the shell upon the very tree from which it came. Regarding pus, however, one must always bear in mind that it originates either simply from blood that has exuded from the veins and subsequently putrefied, or from a foul and poisonous disease (syphilis).

5. Prerequisites for Effective Sympathetic Healing

Having covered the history of sympathetic healing, we now turn to the present to examine the prerequisites that the sympathetic healer deems absolutely essential for achieving the desired outcome. Precisely because the treatment method is so unusual, baffling, and often unrefined, the alleged necessity of such measures requires closer scrutiny. We must endeavor to find a plausible explanation for this—ideally using the same concepts we apply, for instance, to chemical processes.

Everything in nature possesses specific properties; for example, there is an attractive force between a magnet and iron, as well as between moisture and salt. When these are brought into a suitable relationship with one another in a deliberate manner, reactions occur. Absolutely everything in the natural world is subject to this law of reactions. If such processes originate from properties that natural science has not yet identified, this can be explained by the fact that the properties in question emerge only under specific conditions and can only reach their full development through them. Consequently, the resulting effects presuppose certain conditions, from which the active principle can then be inferred.

For the moment, our focus here is on the prerequisites for effective sympathetic healing. From what has been presented so far, we have already seen that such treatment depends on conditions which—while appearing nonsensical and absurd in themselves—must nonetheless be necessary, much like a chemical formula or a specific recipe.

It appears that success can be expected only when the necessary conditions are met. Dr. G. A. Amann has explored this subject in depth in his booklet *Sympathie, das magische Heilverfahren* [Sympathy: The Magical Healing Method], identifying three necessary prerequisites: 1. the influence of timing, 2. the correct contact, and 3. the necessary attunement.

Regarding point 1, he maintains that the method should generally be applied only at suitable times; experience shows that this influence plays a decisive role, such that an application performed at the wrong time is more likely to result in a worsening of the condition.

This points primarily to the significant role played by the waxing and waning moon in a "sympathy cure"—a topic that will be discussed at length in the practical section. The second requirement—correct contact—is causally linked to the third: personal attunement. Neither of these factors should be equated with blind faith, suggestion, or autosuggestion. By "inner attitude," Amann means a firm trust in oneself and in nature. As he puts it:

"Anyone can observe the significance of this inner power as a healing factor at the bedside of the sick. A seriously ill patient’s hope for an absolute recovery acts like an elixir of life, whereas listless apathy, hopelessness, and anxious monitoring of the illness hinder treatment. Thus, the practice of 'sympathy' relies on the conviction that it is possible to transform the course of the illness through nature and achieve a cure."

Critics have attributed the undeniable healing successes of this method to the effects of autosuggestion on the patients. Yet, in doing so, they have "thrown the baby out with the bathwater"; for while autosuggestion certainly plays a significant role, there remains another fact to consider: success is achieved with animals and plants as well. In such cases, no one would have the audacity to claim that animals—or even plants—are influenced by autosuggestion.

Furthermore, distant healings effected through sympathy also argue against the assumption of an autosuggestive effect.

A striking example may serve to substantiate this point: A farmer writes to a practitioner of sympathetic healing—someone he knows but who lives quite a distance away—reporting that a valuable animal in his herd is sick and that the veterinarian called in to treat it has been unable to help. He receives instructions to fetch water from a well belonging to another farmer—one who lives to the east or north—and to give this water to the ailing animal. To the utter astonishment of the veterinarian, who had already given up on the animal and recommended slaughter, the creature—treated in this manner—spontaneously recovers its vitality and appetite. Naturally, the skeptic is forced to abandon the theory of autosuggestion here; and since the water from the "healing" well can hardly be regarded as a medicinal spring, he will attribute the entire episode to "coincidence"—that last resort when a natural explanation is lacking.

But let us turn to the human subject. A person might often believe, just before falling asleep, that he is noticing signs of a serious illness. Yet, being in an optimistic frame of mind, he tells himself: "This will clear up on its own by morning!" His optimism proves justified—contrary to his past experience, where such symptoms had invariably led to a prolonged period of illness. In

this instance, past experience argues against the role of effective autosuggestion. Of course, a belief anchored in the subconscious—that symptoms might simply vanish—makes it easier for a susceptible individual to become his own sympathetic healer. And if, in the process, he happens to murmur a little incantation, it makes no difference whether he believes the "miracle" was wrought by Christ or by his own human powers. These examples demonstrate that sympathy and autosuggestion should by no means be lumped together, even though there are undoubtedly interrelationships between them.
As for the influence of a person's state of mind, the Pasteur Institute has made some very interesting and instructive observations—for instance, that the saliva of an irascible person becomes toxic during a fit of rage, and that this toxicity vanishes the moment he regains his composure. A person's state of mind is capable of influencing their entire inner nature—to such an extent, in fact, that it can even trigger demonstrable chemical changes in glandular function.

Another important prerequisite for effective sympathetic healing is the personality and qualification of the healer—though education or intellect play no role here, as even children have proven themselves qualified for the task. The questions surrounding this topic are so significant that we intend to dedicate an entire chapter to them later.
At this point, it must be emphasized that the healer needs to understand at least the fundamentals of their art—specifically regarding emanations, feedback effects, and the roles played by urine and the so-called *mumia*.
We already know from Maxwell’s theses that everything emits rays and that humans possess emanations through which they can be healed via sympathetic means. Naturally, these emanations vary greatly from person to person; indeed, it is fair to say that everyone has their own unique scent. It is likely no coincidence that the idiom "cannot stand the smell of someone" (literally: cannot "smell" them) came into existence. After all, we know that a dog can only be put on a person's trail thanks to that individual's highly personal scent.
Crucially, however, an emanation exerts a feedback effect upon its source—that is, the body from which it originates. Emanation and feedback are inextricably linked; together, they form a kind of circuit capable of transferring the illness to the external natural world through specific methods. In this way, the illness can be transplanted and dissipated, as the feedback effect drains the disease, thereby causing it to fade away.
Just as bacteria are transmitted via air, water, bodily secretions, clothing, and everyday objects—thereby causing illness—disease can also be transmitted through the process of transplantation.

However, in this process, it is not pathogens that are transmitted but rather qualities that are transferred; the disease does not arise anew, because the transfer of these qualities involves only the action of the emanation and the reciprocal influence.
The comparison with bacterial transmission can be taken further. Experience shows that during an epidemic caused by bacilli, only those individuals who possess a certain predisposition to the

pathogens fall ill. Subconsciously, they sense this predisposition, which manifests clearly as a fear of contagion.
It would be just as pointless to cite harmful autosuggestion as the cause when such people fall victim to the epidemic as it would be to attribute sympathetic healing solely to beneficial autosuggestion. At work here are connections involving hidden qualities—
what we referred to at the outset as the "magical component."
In sympathetic healing, everything depends on the cycle of emanation and reciprocal influence, and all excretions are therefore subject to this law. Let us, then, take a look at the most important ones.
First, there is urine; conventional medicine uses it to diagnose a wide range of diseases because even the slightest metabolic change significantly affects its composition. Urine is also vitally important in sympathetic healing due to its connection with the chemical processes within our body.
Its reciprocal influence can be illustrated by a characteristic example: children suffering from urinary complaints—usually attributed to a chill—can easily be cured through sympathetic healing once the precise cause is identified: the common, foolish habit children have of urinating into an open fire. In this case, simply urinating outdoors suffices for a cure, as the feedback effect enhances the healing influence of the plants.

In this case, simply urinating onto the ground suffices for a cure, as the resulting sympathetic reaction transmits the healing influence of the plants and grasses. Another example: anyone who urinates into flowing water immediately notices that the urine flows more easily and thoroughly than usual; this effect applies wherever urination is difficult.
The same applies to excrement. Spurge (from the fresh plant), mixed with a little salt and applied to fresh dung, acts as an immediate and painful purgative. However, if the dung is spread out and rinsed with fresh water, this effect ceases. It has already been mentioned—and, according to Maxwell, was common knowledge in England—that malicious soiling with filth was once punished by burning the excrement with red-hot coals, thereby inflicting severe abdominal and anal pain upon the offender.
In rural life, one frequently encounters practices accepted as a matter of course that are, in the final analysis, based entirely on the principle of sympathy. For instance, it is well known that fresh milk must not be allowed to boil over—that is, spill into the open hearth fire—because doing so might cause udder disease in the cow that produced the milk. Should a spill occur nonetheless, the farm woman remedies the situation by immediately sprinkling a handful of salt over it—without, of course, realizing that she has thereby neutralized the dangerous sympathetic reaction.
Finally, something must be said about the so-called *mumia*. This term refers to all bodily excretions associated with the illness—namely blood, pus, urine, feces, sweat, hair, saliva, and bodily emanations. If it is employed based on the sympathetic insight that the reciprocal effect is the hidden quality that alone renders sympathetic treatment effective, then the sympathetic cycle—and with it the resolution of the disease—can begin.
Paracelsus, and above all Maxwell, repeatedly pointed out the significance of the *mumia*—naturally without suspecting that radioactive forces might also play a role in the emanative properties of such a substance.

6. The Value and Disvalue of Magical Aids

Having frequently had to take the magical component into account thus far, it seems appropriate to say a few words about matters related to magic proper.

As is well known, magic—a word signifying the exercise of power—played a major role in the Middle Ages; in this context, distinctions were drawn—analogous to the concepts of sympathy and antipathy—between white and black magic. While the vast majority of surviving accounts regarding the magical manipulations of that era may well be steeped in superstition, a significant residue remains—manifesting itself notably in the disastrous witch trials—that cannot simply be dismissed as the product of hallucinatory fantasy. It is also noteworthy that the concepts of white and black magic are often difficult to disentangle. This is evident, for instance, in the Spiritual Exercises of Ignatius of Loyola, the founder of the Jesuit Order, which essentially amount to magical practices. Indeed, his thesis that "the end justifies the means" clearly implies that one may employ evil means (in this case, black magic) to achieve a good end (white magic).

In examining these matters, we do not wish to concern ourselves with the daring experiments recently described by the theologian and chemistry professor Staudenmeier in his voluminous work *Magic as an Experimental Natural Science*—if only because the highly problematic results of his observations appear to have involved nothing more than projections of his own psyche (which, incidentally, drove him to the brink of madness). Instead, we shall content ourselves here with discussing the value or disvalue of magical aids. Regarding its value, we wish to cite the "New Worldview" (The Essence of New Thought)—as advocated, for instance, by the Englishman William Walter Atkinson in his booklet of the same name—as a key reference.

First, we must address the question: What exactly is meant by the somewhat vague term "New Thought"? We shall attempt to provide the most lucid explanation possible:

"Above all, they are part of the great wave of intellectual and psychological currents that many thinking people perceive—albeit perhaps unconsciously. The term 'New Thought' sweeps away all dogmas and materialism; it causes bigotry, superstition, intolerance, selfishness, fear, and hatred to vanish. Spiritual tyranny, despotism, prejudice, narrow-mindedness, unhappiness, illness—and perhaps even death itself—are overcome. In its practical application, the tide of 'New Thought' brings us freedom, self-reliance, brotherhood, and, above all, fearlessness, courage, and confidence; it awakens the powers slumbering within us and, through this power, grants us success, health, and a pleasant life." All of this points to magic—the unfolding of power—without necessarily adhering to a specific creed or dogma. A person who has embraced these ideas (through autosuggestion) fears nothing and finds no fault with the natural order, for they discover everything necessary for their own happiness. Above all, they know that a Higher Power exists within all things, and above all creatures and all creation. This Higher Power is infinite, boundless, eternal, and immutable; it is, was, and will be. This Higher Power—this omnipresent force, this universal spirit—can be called Spirit, Intelligence, Law, the Primal Cause of the cosmos, Nature, the Universe, Source, or Life; one may give it any name or designate it however one pleases, yet its only true name is Higher Power or Center.

One could also call it God, provided the concept of God is not restricted by any limitations—especially not by conventional theological interpretations. It is clear, however, that a person can only attain true consciousness and a high level of spiritual thought if they acknowledge the existence and eternity of God, and if their faith is grounded in respect for their fellow human beings. This God-consciousness is the result of human unfolding, development, and elevation over the course of millennia.

God is, therefore, a Being who is not distant from us—not filled with wrath and vengeance—but who dwells near us, lives within us, understands our actions, and is full of love and patience regarding our weaknesses. There is no wrathful God, even though humanity only gradually learns to comprehend the suffering imposed upon us as nonetheless necessary for a purposeful cosmic order. Once one has attained this belief, one finds contentment in the consciousness of God, telling oneself: "God is—and all is well."

Everything in the universe is unified; the high and the low, the developed and the undeveloped, the organic and the inorganic—all are one in the essence of God. Everything in the universe is interconnected, and nothing occurs without leaving an effect.

The concept of the unity of the cosmos resolves many problems that once seemed insoluble and lies at the heart of all occult and esoteric teachings. It also stands at the center of all purely religious thought, though it remains hidden until one discovers the key to it. Yet once that key is found, one knows that it opens every door, explains every contradiction, and renders every paradoxical idea comprehensible.

The question of immortality is also resolved to a certain degree. While those who proclaim it may still waver in their theories regarding where and how a person continues to live after death, this is ultimately of little consequence. For the individual who embraces this new worldview, it is a wondrous feeling simply to be immortal through spiritual powers that have unfolded into new life—without needing to ask "where" or "how." He knows that he will exist, and that suffices; the thought of his continued existence lives within him, and he knows that there are no limits to life. He learns to live rightly in the present, for he knows that after his earthly life he will count for as much as he counts for now. He is connected to life, not to death. He lives and will continue to live, knowing that death is nothing other than a “change in the mode of perception” (Heilenbach)—or, to put it another way, that the hereafter is merely “this world viewed differently” (du Prel).

He therefore need not rack his brains over these problems; instead, he rejoices in the spiritual elevation growing within him—an elevation that develops new strengths and capabilities, thereby guiding him onto a higher path while still here on earth. Yet perhaps even more important for him is the knowledge that "thoughts are things"—that every thought we think passes on to other people with its full force. And just as like attracts like in the world, a person whose thoughts are harmonious will also live in harmony with their immediate surroundings. He further knows that even material things can be influenced by thoughts to varying degrees. Thoughts can transform into actions when the spirit stands in the proper relationship to the

body; a person can become healthy or sick, happy or unhappy, depending on the direction of their thoughts. The individual who has embraced this worldview—which is, ultimately, a magical one—needs neither church nor temple to practice devotion; sensing God everywhere, he experiences an inner peace and a blissful joy beyond anything he had previously imagined. Moreover, he acquires knowledge and abilities that allow him to shape his external life more advantageously.

The practical application of these principles could quite rightly be termed "natural magic"—a form of magic to which no rational person could object. Yet, just as white magic (for which we might here substitute the term "sympathy") has a counterpart in black magic (which we might call "antipathy"), it must be said that this black magic—naturally operating under names that sound more innocuous—unfortunately remains more widespread than its benevolent sister. We find traces of black magic as early as in blatant selfishness—which, in its effect, amounts to disadvantaging the world around us—as well as in the lust for power; indeed, in any exercise of coercion whatsoever, or even moral pressure upon others. Fortunately, however, there exists in the realm of the spirit a kind of law of compensatory justice, whereby the will or deed of evil avenges itself.

Foremost among such forms of modern black magic is the use of hypnotic powers to harm another. Yet here, too, the arrow often rebounds upon the archer. If the person under hypnotic influence perceives the hostile intent of the hypnotist, they will usually—at least in milder instances—muster all their willpower to resist, thereby
thwarting that hostile intent.

As long as the desire for wealth and power
does not resort to black-magical—that is, criminal—means and remains within normal bounds, there is little to object to. Even if someone foolishly believes they can unearth a supposed treasure through some ritual incantation, one might simply shake one's head in pity. However, that person would act far more wisely by employing the mental science of "New Thought." In light of what was said earlier, it is worth reiterating that all things—including financial prosperity—are linked in some way
to the powers of human thought and will. Many an external circumstance owes its existence to these forces, to one's mental life and imagination. Thus, a person is often poor simply because they do not believe it possible to ever become wealthy; such inhibiting thoughts nip in the bud any initiative to overcome that poverty. According to the laws of the mind, imagination creates reality. If someone is sick or poor and immerses themselves in the idea that they can never become healthy or wealthy, then that is precisely how things will be—and remain.

If, for example, someone has the will to escape the oppressive confines of poverty, they will succeed the moment they hold a firm, unquestioning mental image of their intention's success. Unfortunately, however, there is a discrepancy between will and imagination.

We may indeed have the will to succeed, yet simultaneously harbor the contrary notion that we are poor, that we have no luck anyway, and so forth—believing that, despite our honest intentions and striving, we will ultimately fail to reach our goal. Consequently, it is that upon which our imagination—our subconscious focus—is fixed that manifests, rather than what we consciously intend.

While what has been discussed so far in this chapter related to the principle of sympathy only indirectly, the love spell now to be described relies on purely sympathetic means—and, as we shall see, on methods that are not entirely above board, falling instead into the realm of black magic. First, however, here is an instruction of a positive nature:

On a Friday before sunrise, procure a fresh, sweet-tasting fruit. Then, go to a place where you will remain undisturbed. There, using the previously discussed mental thought-waves, immerse yourself in visualizing an encounter with your beloved—a visualization so vivid that you feel a surge of hot blood rushing through your body. Next, at the start of the first Hour of Venus, inflict a small wound upon yourself anywhere on your body. Then, make a corresponding incision in the fruit and introduce the few drops of blood you have obtained, allowing them to mingle with the fruit's juice and flesh. Afterward, carry the fruit close to your heart, ideally directly against your bare skin. Finally, during a suitable Hour of Venus, present the fruit to your beloved as soon as possible.

Upon consuming the fruit, the person thus influenced—even if they cannot explain the feeling or are not consciously aware of its source—will begin to yearn for the giver and desire a meeting with them.

This recipe demonstrates that astrological influences play a role in the process. For the inquisitive, a further explanation is therefore offered: If, for instance, sunrise occurs at six o'clock on the chosen Friday, the first Venus hour lasts until seven o'clock. The second Venus hour holds sway cosmically between 12:00 and 13:00, and the third between 19:00 and 20:00, while the fourth and final Venus hour occurs between 2:00 and 3:00 in the morning. The influence is strongest during the second and third Venus hours.

More dangerous—and absolutely to be rejected—is the negative (black-magic) love spell, which relies primarily on means derived from the sexual sphere—means against which Maxwell, as the reader will recall, issued urgent warnings. If, for instance, a young man obtains semen through an unnatural (onanistic) act, mixes it with an aphrodisiac powder (such as *Hirschbrunst* or stag-rut powder), and then surreptitiously administers the concoction to the object of his desire in beer or wine, he is employing a method that must be condemned on moral grounds alone.

The so-called elixir of life—allegedly capable of bestowing eternal youth upon humanity—can also be counted among these sympathetic magical agents. Even assuming such an elixir actually exists, one must bear in mind that it is accessible to only a fortunate few. These are said to have included, above all, the Rosicrucians—think of Zanoni in Bulwer’s novel of the same name or the famous Count Saint-Germain—who supposedly managed to extend their lives indefinitely. The properties of this hypothetical elixir of life—also known as the "Philosopher's Stone" or *aurum potabile*—were said to include the power to reorganize the human system and restore the vigor of youth after the consumption of merely a few drops.

Because this purely material elixir of life sought by the ancient adepts and Rosicrucians remained all but unattainable, resourceful magicians conceived the idea of finding a substitute. "Od," a force discovered by Reichenbach, might—with some qualification—be cited as such a substitute. By the term "Od," he referred to a subtle emanation inherent in all forms of being and life—one visible only to sensitive individuals within a darkroom or against a dark screen. More recent researchers have given this emanation the name "vital electricity," but upon closer inspection, it is actually nothing new; rather, it is likely identical—or at least related—to the

"animal magnetism" described and employed long before by Mesmer. At any rate, one could characterize this "Od-magnetism" as a subtle energetic substance of the soul, or even as a vital force in general.

Regarding such vital force, it was common practice in the past to have elderly people with waning vitality—one need only recall the biblical example of the aged King David and the youthful Abishag the Shunammite—sleep body-to-body with young people. This was likely based on the principle that the aging organism, which generates little vital force of its own, acts like a sponge, soaking up the youthful energy radiating from the young person and thereby regaining better functionality. However, this occurs to the great detriment of the young body; in the event of frequent—and especially rapidly repeated—experiments, it is unable to replenish the energy drained from it in such excess. A warning is therefore in order: children should never be allowed to sleep in the same bed as elderly people.

Finally, a few words should be said about so-called "image magic." This practice is based on the premise that the energy inherent in and radiating from a human being can be directed and concentrated upon a specific point. The art of "fascination" falls into this category as well. Whether the object being "irradiated" is a living being or an inanimate object makes no essential difference to the experimenter. The *Od*—or vital energy—can be transferred to any object and retained there for a time. Knowledge of this energy radiation is also put to practical use in the creation of amulets and talismans—a subject to be discussed further later on.

Since every object radiates energy and embodies a specific energy principle, the value of the aids employed in such magical-sympathetic operations lies precisely in this fact. Energy remains energy, yet it is subject to the law of transmutation; that is, it can be transformed, potentially causing its original effects to shift into their very opposites. When applied to the magic of images, it suffices to know that an image can be influenced in such a way that it radiates its *Od* magnetism—or the transmitted energy of the soul. Such an image is capable of affecting sensitive natures with almost the same intensity as its creator. It can inspire just as readily as it can depress and paralyze.

It initially exerts a hypnotic, suggestive influence on what might be termed a "calculable void"—that is, it fascinates the subject so intensely that they often become mentally and imaginatively bound to the image, particularly when physically distant from it.

This form of image magic remains commonplace among the general public to this day, especially in Latin American countries (see Alma Karlin’s short story collection *Der Todesdom*). It is usually enacted as follows:

The practitioner takes a photograph of the person to be influenced and places it—in a dimly lit room—against a surface covered with black paper or cloth. Through deep, concentrated visualization, he then seeks to establish a spiritual connection with the subject. He mentally conceives of the image before him as an extension of the actual person, thereby attempting to forge an "odic-magnetic" link between the two. Once he believes this connection has been sufficiently established, he begins the spell—typically a love spell or one intended to harm the individual in question. In the latter case, injuries are inflicted upon the image using needles or other implements. The magician also inscribes the name of the subject onto the image,

followed by a curse. The specific malevolent wishes—intended to cause the victim distress or even something worse—are then noted down on a separate slip of paper. The photograph is wrapped in this slip, and the bundle is placed inside a shoe; the conjurer then puts on the shoe and sets out on a long walk. Naturally, throughout this journey, he focuses his thoughts entirely on the fulfillment of his wishes.
Even more widespread—and reputedly more dangerous—is the practice of figure magic. In this method, the conjurer either obtains an object belonging to the person he wishes to influence—ensuring it is saturated with that person's bodily emanations or secretions—or he selects an arbitrary object unrelated to the victim and focuses the full intensity of his will upon it.

He believes this process imbues the object with a specific psychic charge, an odor impregnation, and then shapes this

object into a figure using liquid wax, which he then damages with pinpricks (Karlin's "Deaththorn"). If it is merely a matter of disturbance, he is probably content to throw the figure into an anthill.

Interesting material on these magical matters can also be found in the famous work of Colonel de Rochas, "The Emission of Sensation," which will be referred to again later.

Mirror magic also shows a certain affinity with image magic. However, since this primarily concerns the induction of artificial somnambulism, which is supposed to lead to clairvoyance, we will refrain from discussing it—if only for reasons of space.

7. Sympathy, a Natural Property Method and its Methodology

But let us return to sympathy proper, as it interests us as a healing method. From all that has already been said, we know that the human body is not an isolated part of nature, but is connected to the environment by natural law in such a way that organic and inorganic properties, as well as atmospheric conditions, mutually influence each other.

To treat an illness sympathetically means to trigger an elementary influence and create appropriate reactions. In other words, properties of the human organism and certain properties of external nature are combined in such a way that the properties of the illness are eliminated.

This is attempted in various ways. Since it is essentially about the annihilation of the illness by itself—that is, it is eliminated by its own disease substance—this effect is achieved by

considering the disease substance itself as a poison and thus making healing possible. Such a healing is called isopathy.

This principle is similar to that of the homeopathic method of healing, which is based on the well-known tenet that a substance capable of inducing a specific illness in a healthy person can also cure that same illness.
The disease is best eliminated through transplantation—that is, grafting—or, even better, by transferring it to a plant or animal body. The well-known "sympathy healer" Oskar Ganser distinguishes no fewer than six types of such transplantation:
1. Insemination (sowing)
2. Implantation (planting)
3. Imposition (insertion)
4. Approximation (bringing into proximity)
5. Irroration (fertilization/sprinkling)
6. Inescation (moistening/baiting)

All these methods involve transferring the disease to the external environment—into garden or arable soil, or directly onto plants and animals. If the transfer is made to plants, they must first be saturated with the *mumia* (the pathological substance). After the transfer, the plant must be watered with the water used to wash the patient. This water, containing the disease-causing agents, is capable of revitalizing the *mumia* and thereby accelerating the healing process. The disease subsides in proportion to the plant's flourishing; however, once healing has occurred, the plant must be uprooted and burned.
It should further be noted that one cannot use just any plant; only those known to have a therapeutic effect on the afflicted organ may be employed. Naturally, the plants must be healthy and free from wilting or limpness. Should such a plant die for any reason before the patient is cured, it must be replaced with another of the same species and treated in the same manner as the original.
Regarding the methodology of the transfer, it should be noted that this can be carried out either indirectly or directly. Direct transfer is based on the principle that the object receiving the transfer absorbs not only the harmful elements but also the beneficial active principles of the sympathetic remedy; it is these beneficial elements that bring about the cure.

Indirect transplantation is that which is carried out by means of direct transplantation. For example, if one has transplantation a quality through some sympathetic remedy and then feeds this remedy to an animal, an indirect transplantation occurs, through which a cure is also achieved. Experience has shown, incidentally, that many cures, often bordering on the miraculous, have come about in this way—sometimes even major removals.

Regarding the application of sowing, it should be noted that it must be carried out by placing plant seeds, soaked with organic substances, into the ground; a pot is sufficient. When the

plants begin to develop, it is best to remove them from the pot and transplant them into soil suitable for them. One can usually observe that the more vigorously the plant grows, the more the treated disease diminishes and eventually disappears completely. One can also, without planting, hang the plants removed from their pots in a chimney or throw them into running water. It depends on the type of disease, and if the expected healing effects do not appear, one must use the other method. Of course, the plant's signature also plays a role, as will be shown when considering the next method.

Planting differs from sowing in that, when planting, the herbs in question are used either with or without roots. Watering is also done, if possible, with wash water, as this attracts more of the patient's disease substances. Under no circumstances should one use the patient's urine, as this would cause the plant to die.

When inserting—or rather, grafting— The moistened sympathetic remedy is placed in a tree between the bark and the wood, or in a hole that has been drilled into the trunk beforehand, not too deep (so as not to damage the tree). If using the latter method, it is necessary to seal it afterward with a plug made of the same wood and seal it with soil. Otherwise, the bark is to be drawn back over the wound and likewise covered with soil.

A certain difficulty arises from the fact that, in some cases, one must first determine whether the illness can be cured more quickly by one method or another. This does not always depend on the nature of the illness itself; often, the patient's individual constitution plays the decisive role. However, one must not employ several methods simultaneously; only when one fails may another be attempted. When grafting, it is also important to select a tree that grows slowly and attains a great age if a lasting effect is desired. And one must always bear in mind that, once success has been achieved, the inserted material must be removed from the tree.

A second method of sympathetic healing involves transferring the ailment to the elements of air, water, or fire, with the aim of causing it to dissipate. If the dissipation is to be effected via water, it is essential that the water be running; therefore, a stream or at least a water channel should be used. To those anxious that their actions might pollute the water, let it be said that running water purifies itself and causes everything to dissipate most rapidly. Naturally, in the case of
epidemics—such as dysentery—running water from a tap or a flush system must be used instead of a stream. In such instances, however, the system must be flushed vigorously five or seven times. Naturally, the toilet must not be used if there is no flushing mechanism available; in that case, a chamber pot must suffice, though it must be emptied and rinsed within half an hour at the latest.

Regarding the third method—which involves direct sublimation through sympathetic sweating and purging—the "sympathetic powder" is of particular note. The first person to introduce this remedy to a wider, learned audience in Paris (1658) was the English knight Kenelm Digby. According to his account, the prescribed method of using this agent consisted of

using only vitriol (even the most ordinary kind) and then—without any preparation or admixture—[dissolving] it in well water or rainwater.

It is to be dissolved in well water or rainwater—specifically in such a quantity that, when a piece of polished iron (such as a knife) is dipped into it, the metal becomes completely coated with a color resembling copper. Cloths stained with blood from the wound to be healed—even if already dry—were then to be dipped into this water. However, if the blood was still fresh and moist, one needed only to sprinkle the cloth with the same vitriol powder, ensuring the powder could settle in and absorb the still-moist blood. Digby tested this on his own body and claimed that whenever he applied fresh vitriol water or fresh powder to a cloth or fabric freshly stained with blood, he experienced significant relief, comparable to having the wound dressed with a disinfecting medication.
De Rochas also deals extensively with the "sympathetic powder" in his book *The Externalization of Sensibility* (*Ausscheidung des Empfindungsvermögens*), citing a series of examples where surprising wound-healing results were achieved using the powder under scientific supervision. As a staunch proponent of the principle of sympathy, he explored the subject in depth in another chapter of the same book—titled "The Magnetic Healing of Wounds and the Transmission of Diseases"—which is why his theory is discussed here in greater detail. It is particularly interesting in this context that, when addressing this topic, he also draws a comparison with the mineral magnet and, based on his observations, posits the following thesis:
“When a good magnet touches a piece of iron, a magnetic emanation of minute corpuscles arises from the latter; these magnetize the metal—that is, they impart to it the properties of the magnet, as can be observed with a compass needle. ... There are physicians who claim that sick persons, by exhaling disease-causing corpuscles, are able to transmit their illnesses to another person in this manner and thereby rid themselves of them. They term this form of healing ‘magnetic’ due to a certain analogy it bears to the emanations that pass from the magnet to the iron.”

He justifies his claim not only by citing an experiment by the famous Rosicrucian Dr. Robert F1 u d d, who took the toenails and hair of a gout patient from her legs and then put them into a hole he had drilled into the trunk of an egg tree, and then, after plugging this hole with a plug he had made from the same wood and covered with cow dung, achieved the desired cure. He then gives a number of well-documented examples of sympathetic healings and refers in particular to
a scientific judgment in the "Journal of Scholars," which stated:

"A transmission of diseases occurs when a person is cured of an ailment by communicating it to an animal, a tree, or a plant. For example, a person suffering from a four-day severe fever was cured by placing hot bread under their armpit and then, completely soaked with their sweat, giving it to a dog to eat. Another was cured of jaundice by giving her cat a cake made from their urine and flour."

Based on these reports and also on his own personal experiences, he developed the highly interesting theory of a mechanism in nature, which includes, among other things... This means:

“By ‘mechanism of nature’ we by no means intend to designate a being that, without being God, acts throughout the world, as rural philosophy understood it; for it imagines that nature is a universal soul that animates and sets in motion all physical things.

But by ‘mechanism of nature’ we will always mean the general laws of motion which the Creator has established, and according to which he governs the universe.

It must also be noted that, just as it is established that there is no effect without a cause, because nothing can produce itself, it is similarly certain that no cause can act upon a person or an object except through contact, according to the personal principle that one should never make an attack other than: Nothing acts upon that which is distant.

Given this, I say that nature, which makes no leaps and always proceeds along the simplest paths, when it works wonders, adopts no other stance than when it is, so to speak, playing with ordinary tasks whose driving forces are quite obvious. This principle is of ultimate importance; and, lacking consideration in the explanation of natural phenomena, academic philosophers and common people have thrown themselves to the opposite extreme, which has likewise delayed the progress that people could make in the study of natural things.

The people, accustomed not to rising above tangible things and incapable of imagining that nature uses means that are neither visible nor perceptible, have attributed to witches and demons all those effects whose mechanisms they could not develop and explain.

The academic philosophers, on the other hand, who did not want to stoop to crude and tangible matters with the common people, have taken a completely opposite path. When it came to explaining the surprising phenomena of nature, they invoked the “real properties,” the “substantial forms,” and the pompous and sumptuous expressions “sympathy, antipathy, and occult qualities,” under which they will always be accused of concealing their ignorance.

``` But now back to the sympathetic powder, to which he has devoted particular attention. He gives several recipes here, which, however, are mainly based on the experiences that the knight Digby had already had with such products, all the more so since it served him almost exclusively for wound treatment.

That the sympathetic powder can not only be used
for wound treatment, but also that astonishing successes can be achieved with it in treating internal diseases, is demonstrated by the experiences that more recent proponents of
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sympathetic medicine, such as Ganser and Amann, have had with it. Both give an approximately identical recipe for the preparation of such a powder, namely one for inducing sweating and and one for inducing a laxative effect. The recipe for the former is as follows:

Take two wooden boxes and line them with dry white paper. They must be large enough that all the powder put into the boxes covers the bottom to a depth of two centimeters. Into one box, finely powdered copper sulfate is placed, while the other receives the same amount of gum tragacanth, a fine powder made from hardened plant mucilage. When the sun is in the sign of Leo, the boxes are placed in the sun during the day, and the powder is stirred with a wooden spatula. On overcast days and at night, they are kept dry and protected from moisture. The treatment lasts until the powders have turned white, at which point they are mixed and stored in the dark in a glass container with a glass stopper. The patient is then made to sweat with this powder, after first mixing it with the patient's morning urine and heating the mixture in a sand bath over a low fire. After half an hour of such sweating, the patient feels reborn. For the sympathetic purgative powder, 1000 g of crushed copper sulfate, 50 g of saltpeter, are used. 333 g of light-colored pebbles, 250 g of old roof tiles, and 166 g of window glass are ground into a fine powder and mixed into a new earthenware pot. After the pot and its contents are placed on the fire and boiled for about two hours, the pot shatters, and the now rock-hard mass is crushed. The powder is then sealed in a glass container and stored dry.

For use, 65 g of this powder is mixed with the patient's feces, placed in a hollowed-out leg bone, and this is set in a water-filled bowl on a hot stovepipe. The effect occurs as soon as the mixture warms up.

Such vaporization can also occur through the patient's urine. In this regard, the sympathetic egg is used, which has proven particularly effective as a remedy for jaundice. In this case, a [drug/medication] must be prepared on Thursday or [another date/time].

In this case, a fresh egg laid on Thursday or Saturday must be boiled in a pot containing about one liter of the patient's morning urine until the urine has completely evaporated. The egg is then placed in an anthill. As the insects consume the egg, the illness also disappears.

Vapour can also be achieved with plasters for internal and external swellings by applying an ordinary adhesive plaster (Leukoplast) to the affected area. Once saturated with the diseased exhalations, the plaster is removed and thrown into running water. A second plaster can be applied three days later, buried in garden soil after use, and kept moist. A third plaster can be attached to a tree to evaporate.

In the fourth method of sympathetic medicine, the doctrine of signatures plays a particularly important role. It is based on the fact that related natural forces have constructive effects. Just as botany describes and groups the appearance of plants according to their external and internal characteristics, sympathy also seeks symbolic meaning in these morphological features.

Important scholars, among them Paracelsus, Strindberg, and not least Goethe, are proponents of the doctrine of signatures.

Applied to sympathy, this means that structures of external nature that resemble human organs must have a certain reactive relationship to them. If we consider, for example, how some medicinal plants acquired their significance in medicine, we notice that often the signature, i.e., the generative force inherent in the plant's form, was decisive.

A few examples may illustrate this: The yellow flower head of chamomile has a cone-shaped hollow that resembles the uterus, which is why chamomile—as is also the case in all folk medicine—has been considered a remedy for abdominal ailments in sympathy. Furthermore, chamomile is generally known as a medicinal plant for abdominal ailments. Because the hollow flower head can be compared to the human head, it has been concluded that the plant has an influence on the
outer parts of the head, and it is therefore used as a remedy for headaches. Chamomile could almost be considered a universal remedy, as it is also valued for its calming properties and as a treatment for sore throats and hoarseness. The former use likely stems from the fact that its thread-like segments exhibit a branching pattern similar to nerve pathways, while the latter is probably due to the hollow stem, which resembles the larynx where it joins the flower head. The tea prepared from the plant is used in ways that reflect this versatility. In addition to standard chamomile tea, people also prepare infusions using blossoms, leaves, or stems they have gathered themselves.
In folk medicine, asparagus and celery are considered aphrodisiacs (substances that stimulate sexual desire) likely because—albeit with a bit of imagination—they resemble the male penis. The "signature" of pumpkin seeds lies in their shape; they resemble the segments of a tapeworm and are, in fact, the active ingredients in certain remedies for tapeworms.
Finally, mention should be made of shepherd's purse, which is also an ingredient in many medicinal preparations and is effective for circulatory disorders. This effect is attributed to the heart-shaped development of its seed pods, which are associated with the human cardiovascular system. However, when preparing the herb as a tea, it should not be boiled but merely steeped in hot water.

8. How do sympathetic effects arise? Much of what might properly have been said at this point—especially regarding the specific aids employed—has already been said; we can now turn to discussing the sympathetic effects induced by other influences.
First, we should consider the appropriate time, as the timing is particularly crucial for the success of a sympathetic treatment.

Naturally, one would usually choose a time that precludes—or makes it unlikely that there will be—any disturbance or interruption for the person being treated. Certain rules regarding the timing of such treatments are appropriate here. The popular notion that "not all hours are alike" applies just as much to primitive beliefs about ghosts as it does to serious magical healing. However, the specific timing varies according to the nature of the illness. Naturally, there are no

time constraints whatsoever for treating ailments that require immediate intervention—such as stopping bleeding.
Otherwise, the general rule is: "Before or after the sun." This is particularly emphasized in the magical treatment of gout. Another very common rule concerns the influence of the waxing or waning moon; this is recommended primarily for ailments that progress slowly and pose no immediate threat to life. Examples include the treatment of skin diseases, rashes, and the like, and—in particular—the removal of warts.
The position of the moon plays a decisive role in sympathetic healing—a practice strongly influenced by astrological principles. As previously noted, it is important to observe whether the moon is waxing or waning. By and large, ailments are treated while the moon is waning—for the simple reason that the illness, too, is intended to fade away or diminish. The waxing moon is utilized only in certain cases.
Furthermore, the zodiac sign in which the moon is positioned appears to be far from insignificant. Ganser, the proven sympathetic healer mentioned earlier, even systematized his experiences in this regard. According to his guidelines, for instance... ...it is pointless to use sympathetic remedies intended to cure ailments of the head, face, eyes, or ears when the Moon is in the sign of Aries. If the Moon is in Taurus, it is useless to treat disorders of the throat or larynx. When it is in Gemini, no...

Successful treatment can be expected for rheumatism in the shoulders, arms, or hands; blood-purifying regimens are also valuable in such cases. Diseases of the lungs, chest, liver, and stomach should not be treated when the moon is in Cancer. When the moon is in Leo, one should refrain from attempting to heal the heart, back, sides, ribs, or diaphragm using sympathetic healing methods. Virgo governs the intestines, spleen, and nerves; if the moon is in this sign, one should avoid treating such ailments. Kidney and bladder disorders should not be treated when the moon is in Libra. If the moon is in Scorpio, venereal diseases should not be treated. Bone diseases, ulcers, and the like are unsuitable for treatment when the moon is in Sagittarius. Capricorn governs the knees and shins; therefore, when the moon is in this sign, treatment of these body parts should be avoided. The moon's position in Aquarius appears to pose no risk for treating any illness; however, the moon in Pisces governs the feet, meaning that treatment—even for the simplest foot ailment—must be postponed.
Many sympathetic healers attach even greater importance to planetary influences, going so far as to consult the patient's horoscope. However, delving into this would take us too far afield, especially since there are sympathetic healers who achieve success without regard for astrological influences. We shall therefore limit ourselves here to the effects of planetary hours, which, according to the sympathetic healing method, exert a favorable influence on various diseases. As a general rule, certain tasks must be performed only in the early morning, while others require the evening. However, many people do not know when the sun rises and thus miss the opportune moment. One solution is to select a favorable planetary hour—specifically, one that corresponds to the nature of the ailment.
For instance, if the aim is to remedy a heart condition, it is advisable to choose the planetary hour of the Sun. If one wishes to treat a lung ailment, the planetary hour of the Moon is recommended. Having previously learned—during the discussion on lunar influence—which

ailments should not be treated, we shall now identify those that, according to Ganser's experience, can be successfully treated under the influence of planetary hours. He states:

Ailments of the head, face, eyes, and ears fall under the influence of Mars. Disorders of the throat and larynx come under Venus. Diseases of the shoulders, arms, hands, and blood are governed by Mercury. Afflictions of the lungs, chest, liver, and stomach fall under the Moon. Diseases of the heart, back, flanks, and ribs—or the diaphragm—fall under the Sun. Disorders of the viscera, spleen, and nerves come under Mercury. Kidney and bladder ailments fall under Venus, while venereal diseases fall under Mars. Thighs and bones come under Jupiter, whereas knees and shins fall under Saturn. Everything related to feet, ankles, tendons, ligaments, and intervertebral discs belongs to Jupiter.
Numbers also play an important role in sympathetic healing, particularly in connection with the Moon. The concept of number—as a measure of division and quantity—arises from the periodic recurrence of interactions driven by lunar influences. Certain natural phenomena, such as the tides, are calculated in this way. Nevertheless, some mysteries remain. Dr. Amann, for instance, cites the sympathetic prescription of slicing a radish into 13 pieces; he concludes that the decisive factor in the remedy's efficacy is not the size of the radish itself, but its division into 13 slices. He states: "The reason for this is that anything defined by specific qualities and dosages can only be determined through number. Here, number represents a magnitude relative to the effect; it is not the weight that matters, but the magnitude of the effect." The numbers 3, 7, 5, and 9 appear repeatedly in sympathetic remedies. Consequently, an application must usually be performed three times and repeated five, seven, or nine times, depending on the instructions. The number of repetitions is determined by the nature of the ailment.

The Greek mathematician and philosopher Pythagoras (around 500 BC) already recognized that numbers possess a powerful and highly significant influence. Jewish Kabbalah, which is essentially a pure mysticism of numbers, also draws upon his insights. It cites the Bible as a key witness for its claims, such as the assertion that "God created everything according to number, measure, and weight." Here are a few more examples:

The number 4 is valuable because it is of crucial importance to space due to the four cardinal directions. The number 8 is also important because it is the first cube of an even number and simultaneously the double of the first square. The number 11 is significant because it is used in cases of severe teething in children. The numbers 3, 7, and 9, along with the two-digit number 15, are considered particularly auspicious. However, it should be noted that 7 (the unlucky seven!) is seen by some—like the infamous number 13—as bringing bad luck. In any case, the number 77 is considered a sacred number. All these numbers, as well as 99, are repeatedly mentioned in discussions and incantations.

As already mentioned, a single application of a particular number proves futile or at least insufficient for its effect. Why and how a specific number must be used, and moreover, with a

certain repetition, is beyond our knowledge; in any case, intellectually acquired knowledge cannot be the cause.

The application of different colors is also important, as we will see later.

We now come to the truly enigmatic test of the sympathy effect, namely that which results from the so-called magic spell. This spell probably plays the greatest role in sympathy cures—either alone or in conjunction with certain manipulations,
which is why the term sympathy is colloquially referred to as "talking things through." Often childish, even absurd, words are used, yet they appear to be of crucial importance. Here, the oft-mentioned "magical component" manifests itself most clearly.

The belief in the self-healing power of certain words is particularly evident in the rigid adherence to the traditional forms of old spells and their careful protection from unauthorized individuals. It is precisely this knowledge that is supposed to bestow healing power, which already indicates that the entire practice of healing magic is largely word magic.

It also seems curious that in some regions, e.g., Mecklenburg, the difference in gender between the person casting the spell and the person to be affected is considered necessary. A man can only ever transfer the effect of a spell to a woman, and conversely, a woman can only ever transfer it to a man. If someone passes on the secret of their effective spell to a third party, it is said to lose its power for its previous possessor. Sometimes, passing on the healing spell three times without loss of its healing power is deemed permissible; at other times, the spells may only be passed on orally and not written down. However, it also happens that copying is permitted under the condition of secrecy, without endangering the healing power of the previous possessor. Generally, though, the prevailing opinion is that only older people should pass on the secret of their art to younger ones.

Incidentally, the exclusive use of verbal magic in the application of the healing spell alone has greatly declined. Nowadays, it is usually still combined with one of the sympathetic remedies discussed in the previous chapter. Its dominant position in combating illnesses has gradually diminished in connection with the custom. However, sometimes the custom existed before the spell, so that the spell now appears only as a support or summary of the practiced custom.

Incidentally, the exclusive use of verbal magic in the application of the healing spell alone has greatly declined. Many sayings have a distinctly Christian tone.

The fact that many of these incantations have a distinctly Christian character and repeatedly invoke the Holy Trinity may stem from a desire—during the Middle Ages, when these sayings originated—to frame sympathetic healing as a form of "white magic," thereby avoiding persecution by the Inquisition and the likely prospect of the stake. In these incantations, the spoken word alone was of decisive importance, as they were only rarely accompanied by magical rituals.

To uncover the secret behind the potential healing power of a "sympathy spell," one must not proceed from the conventional concept of a "force," but rather from that of a "property." One must never forget that the method of sympathy relies on an inherent property of nature. It is invariably a process that—like any form of influence—triggers a specific effect, regardless of whether that effect is chemical or psychological in nature. Thus, a simple spoken formula can elicit a telepathic response. Language serves not merely as a means of communication but also as an expression of inner states; this is evident from the fact that, when deeply engrossed in a subject, one often talks to oneself.
Regarding the magical efficacy of the sympathy spell, Amann speaks of a "psychic influence which, when combined with a spoken formula, can act upon organic nature." Incidentally, this invites a comparison with modern psychotherapy—specifically, hypnotic treatment—in which organic functions are likewise subject to the spoken words of the person administering the suggestion. Today, people often overlook the fact that not all effects are produced by tangible influences. Even when effects appear to stem from electricity or magnetism, such causes do not always provide a true explanation. In reality, they are manifestations of fundamental, mutually attuned natural properties.

Citing the ultra-rays discovered through luminescence research as an example, Amann then reproaches conventional medicine for having hitherto failed to pay sufficient attention to the presence of similar rays within the human body; in doing so, he speaks of "effects and influences from a distance of which one previously had no inkling." He sees in this the "convincing basis for the mysterious etheric vibrations—that is, the etheric effects of sympathy."

In any case, the skeptic who is not entirely convinced by this explanatory hypothesis should bear in mind that numerous successful outcomes have demonstrably been achieved solely through the magical effect of the sympathetic incantation—including many instances where an autosuggestive effect can no longer be cited as the cause.
To avoid repetition, much of what could be said here—but which must be discussed in the practical section anyway—will be omitted at this point. Since that practical section occupies the greater part of the book, the theoretical section will now be concluded with a chapter of equal importance, focusing on the qualities of the practitioner of sympathetic healing.

9. On Sympathetic Healers

Examining the personality of sympathetic healers involves, above all, answering the following questions:
1. From which social strata do they come?
2. How did they acquire their knowledge and skills?
3. What specific conditions must they observe while practicing their craft?
Let us, then, turn first to answering the initial question.

In the vast majority of cases, these healers belong to the lower social strata, possessing an education that does not extend beyond the standard knowledge imparted by elementary schooling. They find their clientele almost exclusively among people of a similar educational background; only in exceptional cases do so-called intellectuals avail themselves of their services—and even then, usually only to satisfy curiosity or when conventional medicine has failed completely.

In general, the gulf between the so-called educated and the less educated is so wide that no deep connection is ever established. Consequently, this latter group often leads a separate existence—one that frequently remains closed even to the educated individuals who, by virtue of their office or profession, are in constant contact with them. Two worlds that are intellectually almost entirely alien to one another stand face to face here, neither feeling any urge to draw closer on an inner level. Thus, a sense of otherness rarely allows for an exchange of feelings and thoughts through open dialogue. Insights into the true soul of the common people are therefore relatively rare; when they do occur, they are usually fortuitous and disjointed—particularly in the realm of "practical superstition," a term often still applied to the practice of *Sympathie* (folk healing rituals).

Of course, one also finds practitioners of *Sympathie* in cities—especially in major urban centers—though these individuals generally belong to educated circles. The inclination toward mysticism, already widely evident here in various esoteric circles, occult lodges, and similar associations, inevitably finds a fertile field of activity in *Sympathie*—a practice inherently bound up with specific magical rituals.

Naturally, it is difficult here, too, to separate the wheat from the chaff; alongside a genuine drive for inquiry, these circles harbor a great deal of charlatanry and—worse still—unscrupulous profiteering that operates on the cynical assumption that there is no shortage of fools. For such people, a superficial knowledge of *Sympathie* suffices; the rest is supplied by glibness and routine, serving to pull the wool over the eyes of the overly credulous. Mainstream medicine—or conventional medicine—remains dismissive of "sympathy healing," at least outwardly; yet here, too, there is a growing number of "white ravens"—practitioners with the courage to openly acknowledge the reality of miraculous sympathy cures and even apply this healing method in practice. Mention should be made once again of Dr. Amann, the physician frequently cited here, whose booklet *Sympathie, das magische Heilverfahren* ("Sympathy: The Magical Healing Method") is intended for laypeople and is truly indispensable.

Regarding the second question—which concerns the discovery of the healer's mysterious abilities—it must be said that a certain innate predisposition likely plays the primary role, spontaneously triggering the intuition that leads to the realization of these latent powers.

We may be dealing with a phenomenon similar to that frequently observed in "Spökenkieker"—individuals possessed of the uncanny gift of "second sight." A certain predisposition, often hereditary, exists latently and is subsequently developed by some trigger into a somnambulistic twilight state; in this state, a "waking dream" takes on visual forms, presenting a specific vision to the seer. Similarly, regarding the ability to perform successful "sympathy cures," there are

"magical families" that have held a reputation for generations as possessing such magical powers.
When asked, such individuals usually explain that they discovered this power within themselves quite by chance—often, it seems, when they found that a bleeding wound stopped flowing simply because they brought their hand near it.
The view that this gift is innate was particularly prevalent during the Middle Ages. It is historically documented that certain divinely gifted royal families possessed innate healing powers; for instance, the French kings of the medieval period held the miraculous gift of being able to cure scrofula.
However, the power of sympathetic healing can also be acquired through specific processes or actions. In principle, it is accessible to everyone; that is, anyone can acquire the ability just as anyone can seek out such healing. Even children can, under certain circumstances, perform sympathy cures—a phenomenon observed, for example, in the treatment of nosebleeds. Many village children know more about these matters than one might suppose, thanks to occasional observations; they have picked up various bits of information from adults—and may even have been sent on errands to the healer.

What children necessarily only know in fragments, through overheard stories and personal experience, is quite familiar to adults. Concern for their health and livestock makes any help offered acceptable to them, and this concern also enables them, if necessary, to convince the village intellectuals—the pastor and the teacher—of the effectiveness of sympathetic treatment. This is reported, for example, in an article from issue no. 8 (February 1931) of the family newsletter "Fürs Lehrerhaus" (For the Teacher's House). According to this article, these individuals, with varying degrees of self-confidence, also employ magical spells or other sympathetic methods when the occasion seems to call for it.

In general, however, rural knowledge of sympathetic treatment is reserved for older people of both sexes. Although, as already mentioned, they lack a thorough formal education, they nevertheless display a natural intelligence, and if one knows how to engage them, their initial reticence is eventually overcome by the need to communicate that these people, isolated and often shunned in their environment, possess.

Some, however, prove to be absolutely inaccessible in this regard.

We now come to answering the third question: whether the success of a sympathetic therapy depends on certain conditions to which not only the patient but also the therapist must submit. One such absolutely essential condition is the vow of silence. Dr. Amann categorically states:

1. Remain silent about a therapy once begun, so that gossip and sensationalism do not impair its effectiveness.

2. Be considerate of others and do not extort endless information from them to satisfy your curiosity.

3. Do not disturb anyone who is alone or seeking solitary paths or remote areas, for you could destroy the last hope of a seriously ill person.

This commandment to remain silent will seem self-evident to any thoughtful person, for one can imagine that even a loud word can instantly shatter the spell, especially if it is perceived as bothersome or superfluous. This sacred silence is observed by the healer even while on the way to the patient. Greetings from acquaintances go unreturned, and anyone aware of the healer's mission would not even be tempted to speak to him. On such journeys, the healer is completely unapproachable and will, in fact, try to avoid potential encounters altogether.

This reticence is apparently grounded in a biblical verse (2 Kings 4:29) which states: "If you meet anyone, do not greet him, and if anyone greets you, do not answer him." Given the much greater familiarity with the Bible in earlier times, this explanation is certainly plausible.

The rule of silence usually remains in effect immediately after the procedure as well. It may also be reinforced by a requirement for purification or fasting, either before or after the act. All uninvolved persons are removed during the magical rites. If the ritual takes place indoors, the room is secured against any possible accidental disturbance. The healer is always alone with the sick person or animal; exceptions are made only if the healer absolutely requires assistance with certain tasks.

One further question might be raised: "Does the healer—who practices his art without official qualification, but rather—to use a play on words—out of 'sympathy for *Sympathie*' (sympathetic healing)—have a right to a specific fee?" This question is of minor importance, as the payment is given voluntarily—without any specific demand—and usually consists of payment in kind, though sometimes of money placed down unobtrusively and without a word of thanks. Although the healer never makes a specific demand, his demeanor may nonetheless reveal whether or not he is satisfied. As a rule, however, payment is not made immediately after the act—if only to preserve the nature of the offering as a gift.

In conclusion, it should be noted that the healer must observe two rules—which are essentially matters of common sense—that could be described as a form of "sympathetic hygiene." The first rule is to avoid picking up objects found along the way to the patient, primarily to protect both oneself and the patient from the transmission of disease.

The second requirement is that wound dressings soiled by the wound must under no circumstances be thrown into a fire; doing so would cause a sympathetic reaction that could irritate the wound and delay healing. One should also avoid leaving such items—especially sanitary pads—behind while traveling, as others might burn them, thereby harming the healer. Running water or a manure pit is the appropriate place for such things; alternatively, they can be buried.

ON THE PRACTICE
OF THE SYMPATHETIC HEALING METHOD
1. General
a) Diagnosis and sympathetic home medicine kit

Naturally—as with any other healing method—a correct diagnosis and identification of the causes of the illness are prerequisites for effective treatment in "sympathy healing" as well. Yet time has not stood still, even in the most remote regions; modern ways of thinking have gradually gained ground there, too. Ultimately, this has influenced certain views and preconceived notions regarding sympathy healing.
Consequently, the question of an illness's cause no longer holds the same significance it once did. While the question "How did you actually come to have this ailment?" may still be raised, the cause of the illness is generally no longer accorded special importance. In the vast majority of cases, a natural cause is assumed at the outset; only when the remedies employed fail do people resort to the idea of a magical cause—such as the illness being inflicted by malicious demons or even the result of a hex. Sometimes, in such instances, there is also a tendency to view the affliction as punishment for sins committed or as a trial ordained by divine providence. While such beliefs may have been widespread among the previous generation, they are rarely held today. Schools and the media have significantly curtailed these old, superstitious notions. Thus, the view has gradually gained ground—even regarding sympathy healing—that natural processes are at work here too, even if the specific forces involved remain unknown.
A classic example of this is the magical treatment for erysipelas (often called "the rose"), which is frequently undertaken—even on the advice of doctors. It no longer occurs to the sick to believe they are bewitched or that their suffering is due to demonic forces. Although the formulas corresponding to earlier ideas, along with their magical rituals, are still used, the belief in them has faded considerably. This also proves that the commonly cited universal remedy of "autosuggestion" is not always sufficient to explain the mysterious sympathetic effect.

Nevertheless, certain superstitious ideas about possible causes of illness still persist. For example, it is said: "Whoever looks into a family tomb, moves a gravestone out of curiosity, damages a grave monument, or picks flowers from the churchyard must expect serious illness or even death."

The belief that illness could be caused by so-called "revenants" (the still-wandering dead) or by direct bewitching is now only found here and there. This is particularly evident in the decline of numerous customs that served the purpose of protecting the living from the dead. In contrast, the belief that demonic beings can cause illness (in Romance-language countries, for example, through the "evil eye") is still more widespread than is commonly assumed.

Certain animals also have a bad reputation for being able to bring illness and misfortune upon people. These include the snake, the mole cricket, the shrew, and, curiously, the weasel. The idea of worms as the cause of demonic influence has also not completely disappeared.

If the healer believes he has correctly identified the illness and its possible cause, he will proceed with immediate treatment. Therefore, it is advisable to create a kind of sympathetic home medicine cabinet for all eventualities, in which at least the most important medicinal plants are immediately accessible.

This naturally applies especially to those who, according to the doctrine of signatures, have a connection to sympathy.
These medicinal herbs must be sorted immediately after harvesting and carefully stored. It is important that each item is preserved separately in paper bags with a corresponding label. If possible, each package should also be wrapped in cellophane or papyrus so that the herbal fragrance does not dissipate or even affect other varieties. |
Such a home medicine cabinet may only be placed in a dry and dark, but under no circumstances warm, place. Therefore, neither a damp cellar nor a sunny corner is suitable. Furthermore, it should be noted that the herbs are not completely dried out, are only dried in the shade, are not cut, and are not pressed together. The individual parts of the plant—flowers, leaves, stems, and roots—must be stored separately and never mixed together, as the effects of each part are often quite different.

Another requirement is that medicinal plants must be wild-caught, as only then can a reliable effect be expected. Therefore, one should collect the plants oneself whenever possible and not purchase them. For example, woodland fern should never be substituted with garden fern.

If the plants are spices or herbs that do not grow in our region, it is recommended to purchase them from a pharmacy, which guarantees their authenticity.

b) Water and Fire Magic
Water has been attributed with sacred and healing powers since ancient times. Numerous preventative customs have arisen from this view, which is corroborated by biblical accounts and of which Christian baptism bears living witness.

Easter water, running water, dew, snow, and rainwater are used in a wide variety of ways. Even today, belief in their special power remains alive. If one asks where the special healing power of Easter water actually comes from, the usual answer is the saying:

"Easter morning I wash myself,
Easter morning dries me!"

And as an explanation: "Experience has taught me,
that it helps, why I cannot say, and it shouldn't concern me."

The "flowing water" (principle of cursing) is encountered again and again in sympathetic practice, as many healing spells also point to. The very common remedy for toothache, namely "to scoop water three times into the cupped hand and spit it back three times," also suggests water magic.

Dew is also attributed with particular efficacy. For example, the dew lying on wheat is said to remove freckles, which is supported by the following incantation:

"Catch the dew that lies on the wheat, mix it with rosewater and white Sixtine oil, wash yourself with it afterward; this makes a beautifully clear face and also drives away smallpox."

Manure water is also considered particularly healing (against panaritium). Furthermore, the water is often administered carefully, in small sips.

For ringworm, among other things, the "walk across the footbridge" is recommended. Here, connections to Christian mythology seem to emerge, as the walk across the footbridge can be interpreted as a walk across the Jordan River. Several healing incantations refer to this as a remedy against ringworm:

"Our Lord Jesus crossed the Jordan,

He blessed the cold and the burning, so that the ringworm would not burn him and
not enter his womb, until the Mother of God bore another
son."** The water of the Jordan has apparently proven particularly effective in healing, and this parallel with Jordan water is still frequently encountered today in cases of bleeding. Incidentally, in connection with older customs of water magic, it has also found its way into incantations against other illnesses.

The practical application of water magic
occurs today, firstly, through the transfer of the healing power of water to the sufferer, and secondly, through the banishment of the illness into the water, especially through the practice of washing a path.

Fire magic recedes somewhat in comparison to the power of water magic. However, the appreciation of fire's purifying power may have been greater in earlier times than it is today. The decline in the practice of lighting fires at Easter and around the solstice clearly shows that views on this have changed. It is still used, however, against illnesses that exhibit burning symptoms, such as erysipelas. In treating this illness, fire is often struck three times over the wound, accompanied each time by the murmured incantation:

"Stand, rose, steal! You shall not run! You shall not burn! You shall stand and must stand!"
Fire magic is also used against toothache by burning three pieces of a broom (apparently as a counter-spell to a bewitchment).

Other forms of fire magic are also occasionally encountered. For example, glowing coals are used to treat a red mark in the eye, employing the healing incantation:

"The steel and the mark
came into strife.
The steel won,
and the mark disappeared."

This involved running the edge of a knife or a glowing coal close to the eye. However, this practice—perhaps due to its danger—has been superseded by another custom, namely, using any iron object instead of coal. Coal is still occasionally used to remove warts, but it no longer needs to be glowing.

This curious decline in the use of fire magic cannot be explained solely by the triumphant advance of pure word magic. Perhaps the way fires are lit with modern lighters has contributed to this.

It is striking that vestiges of "fire magic" have survived primarily in the treatment of erysipelas (St. Anthony's fire), likely because the flaming redness of its symptoms evokes images of burns and fire. The sympathetic connection between the color red and the sensation of burning pain has probably helped preserve this practice.
The concept of the disease "withering away" is also linked to fire magic. The following healing incantation bears witness to this:
"If the blood refuses to stop, beg for an egg for God's sake!
Let out the white,
leave the yellow inside!
Fill it with the blood
and place it in the glowing coals!
When it withers, the blood will stop."
At this point, it is worth recalling the "sympathetic egg" discussed earlier. Witchcraft legends frequently refer to this process of withering; malicious magic makes extensive use of it. A footprint that has been dug up—or other objects that have been in contact with the person intended to be harmed—are hung in the chimney or thrown into the fire. Counter-magic employs the same methods when the spell is being broken. Such "fumigation" remains a common remedy against bewitchment to this day. This custom is likely a remnant of the medieval practice of driving out the Devil or evil spirits through fumigation.
e) Inorganic aids in sympathetic treatment

While great healing power was attributed to earth in earlier times, it rarely features in modern magical treatments for illness—not even in the form of graveyard earth. (What is currently marketed as "healing earth" has little or nothing to do with sympathetic magic.)
Little remains of the ancient belief in the healing power of the earth. It is common knowledge that a hand which has come into contact with stinging nettles or suffered an insect sting can be cooled with moist earth.
More frequently, however, the earth appears as the place destined to receive—through burial—an object associated with an illness.
The illness is expected to vanish just as the object decomposes (rots away) within the earth. The formula used for treating inflammation or erysipelas—
"I still this burning heat
And cast it in the sand"—
is presumably to be interpreted in a similar light.
Hernias are often cured by allowing a harrow tooth, stuck into the ground at a crossroads, to rust away. This principle also frequently appears in the treatment of warts. In such cases, the location is usually described as a place "where neither sun nor moon shines." The object—either one that has come into contact with the ailment or one deliberately linked to it—is buried or hidden in a dark spot; this location is sometimes specified as "under the roof gutter." A wide variety of items may serve this purpose, though easily decomposable materials are preferred. Thus, one encounters herring heads, bacon rinds, pea pods, and even the very threads used to tie off the warts.
Incidentally, these items can be viewed as healing agents in their own right; the act of banishing them into the earth serves merely as an additional measure—a way to be absolutely certain of success.
Stones represent another inorganic aid. A common practice involves rubbing an afflicted area with a stone, which is subsequently returned to its original location. This method was used to staunch bleeding and even to treat hernias. The following healing incantation recommends it as a remedy for dizzy spells:
“I protect you from dizziness,
from skin and hair,
from flesh and blood,
from marrow and bone.
You shall no longer be dizzy, no more than the stone.”
Staak cites a recipe from Neukloster as the necessary procedure: “Take a stone from a place where the sun does not shine, then call the patient by name, and speak the words just recited, traces a circle over the withered area with the stone—always while pronouncing the aforementioned words—and then returns the stone to its original place.”
The “chalk stone” is considered to possess particularly potent healing properties; it serves as a pebble in the incantation:
“As the moon waxes,
so the rupture vanishes,”
(during which the aforementioned manipulations are performed using a pebble taken from the north side of the house on a Friday)—and it also functions as the “black stone” in the incantation:

“Black stone,
pierce through flesh and bone,
consume the little worms within the tooth!”
Another category of stones held in high regard includes the so-called “holed stones” (flints perforated by weathering), as well as sea urchins and thunderbolts (belemnites).
Metals are accorded even greater significance than stones—especially the precious metals gold and silver, and, among the others, iron. Just as gold is considered the king of metals, it plays a corresponding role in sympathetic magic. An old proverb—“Where gold is used, no putrid flesh grows in the wound”—points to this. This belief has certainly played a decisive role in the diverse magical applications of gold objects.
We occasionally encounter “native silver” in witch legends as a means of rendering witches harmless. Otherwise, silver plays a lesser role—particularly in the form of a ring—whereas the gold ring retains considerable significance in sympathetic healing practices. For instance, in certain regions, it is still a widespread custom for the husband to urinate through his wedding ring on the wedding day, in order to prove his potency on the wedding night. The custom of rubbing affected areas with a wedding ring or another gold ring is also still encountered here and there. In popular belief, the wedding ring is likely accorded special significance partly because the church blessing was pronounced over it during the wedding ceremony.
Iron—apparently as a symbol of strength and hardness—is used by some healers in this way...

Iron, apparently a symbol of strength and hardness, is used by some healers in such a way that an iron object is held up to the sufferer with a threatening gesture, or the sufferer is even touched directly with it. The power of iron is supposedly meant to frighten the demon, the presumed cause of illness, and make him retreat. It may also be that direct contact with iron objects not intended as weapons gives the sick person the strength to overcome the illness.

That the threatening gesture is directed specifically at the demon as the presumed cause of the illness demonstrates the significance of this gesture in warding off witchcraft. Thus, the presence of the witch is not even necessary; she can be harmed by the objects used in this way, provided certain precautions are taken, even in her absence.

This also seems to explain the custom of placing a horseshoe in front of the house. That the power of iron, in the form of half a horseshoe, is effective against witchcraft is evidenced by the following instruction from Malchin:

“If you find half a horseshoe that still has three holes, heat it until it glows red-hot and put it in the milk. When it smells, take three young twigs from a hazel bush (they must not be bitten off), touch the milk with them, and say: ‘I will burn and beat you, Trott, murder in all the devil’s names, until you give my cow the milk as you please.’”

d) Organic Aids in Sympathy

All kinds of plants and animals, and plant or animal substances prepared from them, can be considered as organic aids. It should be noted that certain plants were initially seen only as medicinal herbs, and sympathy was only later applied to them. This applies, for example, to the buttercup, which was originally considered a medicinal plant (for treating warts), but which, presumably due to its name, was attributed a demonic meaning and thus often referred to as devil's weed.

Thus, in the first part of an old remedy, we see the utilization of natural healing power, and in the second, an additional sympathetic element. The instruction reads:
"Three times after sunset, rub the area with a buttercup, then bury the plant." In the past—especially during the plague years of the Middle Ages—great significance was attributed to St. John's wort, as evidenced by this sympathetic remedy:
"On St. John's Day, at the twelfth hour of noon,
dig up the little flowers in His name; when the plague is raging, hang the plant up and carry it with you—but otherwise, do not."
Other plants in which natural healing power combines with sympathetic properties in folk belief include plantain (which, when crushed and rubbed onto the feet, dispels fatigue) and, above all, the onion: its caustic juice removes warts, its seeds placed under a child's pillow rid them of worms, and its bulb, when cooked, is successfully used to treat colds.
Plant-based remedies appear most frequently in the form of teas—a topic already discussed in the section on home medicine chests. Particularly in rural areas during July, one often finds gathered plants arranged in small bundles and hung beside the front door. Even today, elderly people enjoy earning a few pennies by gathering herbs, yet they—especially when collecting solely for their own use—guard their knowledge of these herbs' healing and sympathetic properties as a closely kept secret. Many substances derived from such plants serve either to transmit the disease or to confer special powers to overcome the ailment; these include pea pods, chestnuts (carried in one’s pocket), the cross found inside a walnut (a remedy for gangrene), and a variety of other plant parts.
Products made from plant materials through human craftsmanship can also prove effective, though the question remains whether the object in question acquired its magical character from its material, its origin (e.g., a graveyard), or the very process of its creation. For instance, a wooden harrow tooth has a healing effect.

Thus, a wooden harrow tooth has a healing effect on a fracture, and linen rags or threads serve to "bind and tie" the illness. The following incantation serves as an example:
"Good morning, Mr. Elder-tree,
I bring you my fever
And bind you fast.
Now go away in God’s name."

Trees are particularly suitable for the transference of illnesses. This practice occurs mainly in cases of gout, fever, and certain skin diseases. The methods of transference are fairly consistent, though opinions vary widely regarding which trees should be chosen for specific ailments.
The idea that the illness actually originated in the tree before being transferred to the human is expressed in this incantation:
"Go away, fever; go away, my pain,
Go away into the tree from whence you came.
Go there, you fever!"
The tree is also frequently personified, as evidenced by this incantation:
"Good evening, Mistress Fruit-tree,
I confide in you all my dizziness and gout.
May the good Lord grant
That the first bird flying in the sky
Takes upon itself all my dizziness and gout."
Fruit trees (excluding stone-fruit trees) are primarily used for gout and febrile illnesses, though spruce, elder, linden, and willow trees may also be employed. According to another version:
"Tree, I confide my suffering to you.
Oh, take from me the heavy yoke of bark-gout, bone-gout, and flying-gout."
Any tree may be used for this purpose. In the process, the chosen tree is circled or embraced, and individual branches are grasped, sometimes bent or even knotted. The close connection between gout and convulsive disorders (the folk term *Gichter* for epileptic seizures also seems to point to this) is revealed by the saying:

“You bearing bough,
To you I lament my burden,
You cramp and tearing gout, you shameful affliction,
To you I gift my gout.”
Fever is primarily transferred to the elder tree by tying it off (see the incantation above). The practice of tying off and untying an ailment has become rarer. The latter now occurs mainly in the treatment of warts, as reflected, for example, in these instructions:
“Take a loop of thread, make the sign of the cross over the wart three times, and lay it down again. The thread must then be made to disappear—specifically, to a place where neither sun nor moon shines.” Another prescription states:
“Obtain a crimson silk thread; on a Tuesday or Friday following the full moon, and in the morning before sunrise, wrap it silently around the afflicted arm or foot; then take the thread to an apple or pear tree with a trunk as thick as the circumference of the affected body part; take a knife and slit the bark lengthwise, place the thread inside, seal the cut in God’s name, and walk home in silence.”
For complaints involving the shirt, it is recommended to “tie a knot on the left side of the shirt” to obtain relief. Here, the magical knot is apparently intended to strip the illness of its power to continue making itself unpleasantly felt.

Animals are also frequently employed in magical-sympathetic healing, particularly in conjunction with the curative power of water from a watering trough. Here are the instructions for this:
“Take water from a source where cows, horses, and sheep drink. Carrying the small vessel containing the water, approach the child suffering from oral thrush in silence, wipe the water into the child’s mouth three times, and murmur the following incantation:
‘From this drink the ox and the donkey, the fox and the dog.
With this, I still the thrush in your
mouth.’

Then, take the remaining water to the door and pour it over your head without saying a word.

Worms are often considered the carriers or cause of certain illnesses. The following saying, to be recited three times in succession, is said to be effective against them:

"Peter and Jesus went out to the field, plowed four furrows,
plowed upon three worms:
"one is white,
"the other is black,
"the third is red.
"Then all the worms are dead."

According to the views of sympathy, in addition to the animals already mentioned in this context (otter, weasel, shrew), the "red crayfish" and the "black dog" are particularly harmful. Regarding the former, a saying, widespread in several variations, goes:

"How high is the heaven,
"How red the boiled crayfish?!
"Still is the hand of a dead man.
"With this I still fire and blaze."

``` Here, however, the "magic of death" is already at play. Regarding the "black dog," a saying goes:

"Fox, I tell you,
the black dog torments you. All the bells have rung,
All the psalms are sung, All the psalms are read. There shall be no more foxes."

Here, the so-called bell magic, about which Paracelsus already reported in detail in one of his later works, is already at work. Kites, wolves, and polecats are also considered at least suspect. In contrast, the cat is used for healing purposes; for example, ringworm is cured by stroking it with a live cat, and further instructions are given to inflict a bleeding wound on the tail of a black cat and to smear the inflamed breast of a woman who has just given birth with the blood.
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It also seems peculiar that, beyond a possible sympathetic effect, cat fur is specifically considered to prevent gout.

A case of pure sympathetic magic, on the other hand, occurs when a freckled girl rubs herself with a young goose and then places it behind her. Just as the bird acquires white feathers over time, the troublesome freckles are supposed to fade away. The accompanying saying goes:
“Have a young goose handed to you; stroke your face with it, and it will make your skin pale.”
The use of the black slug for skin ailments and bothersome warts is widespread. The affected area is invariably rubbed with the live slug, after which the slug must be buried. One such instruction reads:
“Let a black horse-slug crawl across the afflicted spot three times in the shape of a cross, then bury it in a place where neither sun nor moon shines.”
A toad caught and killed according to specific rules will—when placed on the affected area—draw out all the poison; hence, it is used when a human or animal has been injured by a venomous creature. The relevant instruction is:
“Catch a large toad on the thirtieth day between the two feasts of Our Lady; impale it and let it wither. Then place it on the poisoned area. It dispels any swelling and draws the poison into itself.”
A decoction made from boiled ants cures any kind of headache; however, the anthill must be placed in a sack and boiled for six hours in a cauldron full of water, after which the water is bottled and distilled in the sunlight. Only then should the patient’s head be rubbed with it. The effect is further enhanced if donkey blood is added.
It is likely common knowledge that pipe smoke has a beneficial effect on toothache, though fewer people know that the effect is even more lasting if three rosehips are added to the pipe beforehand. The instruction is as follows:
“Take some large rose hips, examine them carefully, and once you have found them to be free of worms, put three of them into your tobacco pipe and smoke vigorously. However, you must hold the smoke in your mouth for as long as possible.”

If one wishes to remove warts or a bothersome mole, it is recommended, as a sympathetic remedy, to beg God for a piece of bacon, smear it on the mole, and place it in the coffin of a corpse of the opposite sex. Here we also have an example of the highly problematic practice of death magic, which—as we shall hear—has fortunately become quite rare.

As a remedy for hernias, for example, it is said: “If a man has a hernia who is not yet old, he should gird it, boil sanicle in water and wine, drink it diligently, and smear the hernia with fox fat. Also, grated fox lung and liver mixed with dog fat makes a healing drink against pulmonary tuberculosis.”

Pig fat and pig bile have proven effective as wound salves and are said to heal wounds in two days. Even blood glands from pigs, prepared according to the following magical recipe:

"If a man suffers from epilepsy, he should obtain blood glands from a sow; if it is a woman, from a boar. Powder them and mix them with breast milk for the first case, and with male urine for the second, and have the remedy administered at the onset of an attack." That cobwebs staunch bleeding is probably common knowledge, less so that food from a pig's trough drives away erysipelas and that a wolf's tooth, hung around a horse's neck, protects it from getting tangled. Here, the prescription reads:

"So that a horse does not become stiff or get tangled, one must hang a large wolf's tooth around its neck."

Of course, just as with plants, disease can also be transmitted to animals. Thus, one gives warts to a gray horse, with the healing incantation being:

"Gray horse, gray horse bright,

Take my warts away quickly!"

If someone suffers from a stye, the afflicted person must let the chickens out before sunrise and throw barley backwards over their heads. As soon as the animals have eaten the barley, the stye disappears.

These two examples clearly demonstrate the influence of the doctrine of signatures. The white and pure color of the gray horse was believed to eliminate its own skin defects without harming the animal. However, animals could also become infected as heirs of the disease. A sympathetic command reads:

"Burnt, go from the wound, go into the dog,
Go into the land."

But usually, the affected area was touched with something edible, perhaps some pus was stuck to it, and it was given to the animals to eat. One prescription reads:

"Stick three pieces of pus into a piece of bread three times and give it to a dog or cat to eat."

Theoretically, of course, the transmission of the disease to a human is conceivable and certainly did occur during the time of the witch trials as so-called black magic. However, remnants of this custom, albeit in a relatively harmless form, can still be found today. The saying goes:

“Flea and louse,

Crawl out of my house,
crawl into my neighbor’s house.”

The following saying sounds distinctly medieval, as it deals with cattle bewitching:

“When the milk becomes ever less and of poor quality, it must be placed on a cross on a May night. Woe to him who passes by, for his cows will now give the bewitched milk, but the other will be rid of it.”

Even more disturbing to our sensibilities is the transmission of disease through magical manipulation, which even shamelessly chooses the church as the setting for the action. A saying provides information about this:

“What I see is sin,
What I grasp, vanish!”

The instruction is: “Go to church on a Sunday, and if two people are speaking together there, the one who has the ailment should say this saying to himself.”

The only mitigating circumstance that could be considered in this manipulation, which is almost akin to "witchcraft," is that the illness might be seen as a punishment from God.

Another instance of disease transmission to humans is evidenced by a practice—still found here and there—of placing a sprained hand into a wagon rut, in the belief that the next creature to use the path will contract the ailment.
Attempts are also made to transfer sores to the next user of the path by using a cloth soaked in the sore's pus and placing it in a wagon rut. In doing so, however, the practitioner seeks to justify the act to their own conscience with the following saying:
"Long have I borne this burden,
now bear it before God."
Yet, however one interprets them, such actions are inherently improper and illicit; they cannot be justified by attempts to frame the transfer of the affliction as an act of retribution or the will of God.
It is a widely held belief that a disease can be made to vanish by burying or burning hair, nail clippings, and the like. Parts of the human skeleton may also have served healing purposes in the past; however, such practices often involved elements of necromancy—a subject we shall examine in greater detail in the next section.
At this point, mention should also be made of the so-called "filth pharmacy" (not to be confused with the "sympathetic pharmacy" discussed earlier). For internal bleeding, among other conditions, it prescribes the following:

"Take dried human excrement, burn it to a powder, and administer it." The application of human excrement in a special dressing is also still practiced in some places. Yet another rather problematic remedy is recommended for equine colic:
"When a horse has colic, one must bake a human pubic hair into bread and feed it to the horse—specifically, a hair from a man for mares, and a hair from a woman for stallions."
Stemming from old notions of medieval sorcery, a custom has also persisted in which, should a sick cow's milk supply fail, one urinates into the milk and mixes the two thoroughly.

e) Death Magic

The most uncanny and unsettling magic—fortunately, for obvious reasons, only very rarely applicable in the practice of sympathy—is found in death magic, which undoubtedly played a greater role in earlier times. Yet, in many places, the belief still prevails that a sufferer can cure their illness by touching a corpse. Thus, related customs have survived even today.

For example, there is a belief that melanomas disappear through contact with a cold, dead man's hand. We have already encountered the idea of touching a cold, dead man's hand in a saying connected with red cancer as a remedy for gangrene. When touching the affected area with a dead man's hand, one must (as the famous physician Helmont, like Maxwell an enthusiastic advocate of Paracelsus's medical views, already stated) be careful not to touch the surrounding skin, otherwise a "corrosive harm" would develop.

A special effect was attributed to the magic of the dead in treating externally visible illnesses, ulcers, and indeed all skin diseases, including erysipelas, birthmarks, and even corns. However, the custom of touching the dead person's hand has almost completely disappeared; today, one usually makes do with one of the numerous—almost identical—spells (see section d).

The custom seems to be particularly influenced by the principle "similia similibus curantur" (like cures like), borrowed from homeopathy. For example, the coldness of the corpse is said to cure "cold sores."

The idea of transferring the healing power to the corpse has been preserved, especially in the treatment of warts. While touching the dead person's hand is still generally considered a healing factor, it is no longer strictly necessary and therefore recedes into the background in the healing incantations in question. For instance, in the following incantation, the element of necromantic magic is merely faintly discernible:

“When the funeral bells ring, they say:
“Your dead man takes the warts with him.”

This shows that belief in the power of death already appears so weakened that it is no longer sufficient on its own to overcome illness, but must be combined with a church ceremony (in this case, the ringing of the death knell). The suppression of the originally pagan-influenced death magic by Christian ideas can also be seen in a saying in which the hand of Christ appears in place of the dead man's hand. The saying reads: "I quench this fire and cast it into the sand. Christ's hand quenches this fire."

Thus, the actual death magic gradually subsided and was replaced by the magic of the church and the cemetery. According to popular opinion, the church and churchyard, as consecrated places, are particularly favorable for combating illness. This is also evidenced by the sayings:

"I want to go to church,
You holy thing shall go with me.
The Gospel of John is read. You holy thing, you shall decay."

and regarding the cemetery:

"I stand in the churchyard,
I hear the bells ringing,
I hear all the angels singing,
All the Gospels are read,
all roses, gouts, and rivers must then
decay."

f) Special Manipulations
Among these manipulations, the most important is
stroking. Sympathy is not always necessary; massage or even more so, animal magnetism (mesmerism) can trigger the healing effect. As a rule, however, stroking is connected with a magical manipulation, even if this is only hinted at by the quoting of a sympathetic saying. This is mainly used for skin diseases
(Rose, lichen, birthmarks, and warts) are treated with specific smearing techniques. These are performed either with the patient's own hand or that of the helper, often also using a special object, which in earlier times—as already mentioned—was the hand of a deceased person.

In all these smearing techniques, direct contact is necessary to enable healing. Incantations are usually murmured during this process, such as:

"What I see increases,

What I stroke, changes."

The word is thus used to support the magical action and reflects the action in terms of content or meaning. Individual fingers can also play a role. In addition to the effect of one's own hand or

that of the helper, the symbolic effect of the hand of Christ is also present, which is expressed, for example, in the following
accompanying verse: "Christ's blood is absorbed,

With Christ's hand and my hand, I remove the swelling." That a beneficial massage takes place simultaneously is evident from the following instruction: “For pain in the shoulders and back, one must lie on one's stomach with the face downwards, and the helper grasps the elbows and pulls upwards and backwards.”

The general forms of handling or their movements need not be limited to stroking movements, but can also be performed in a crisscross or circular pattern.

For a crisscrossing stroke, the following is recommended:

“Place your hand on the injury and say:

“Our Lord Jesus went through the land of Galilee and to where he found burnt areas, to heal them. In the name of God and the Holy Trinity.”
If the healer attributes the ailment to external (demonic) influences, he employs threatening gestures during the incantation to drive away the hostile agent causing the affliction; in the case of an injury to the hand, an axe and a chopping block are used for this purpose—that is, the patient must place his hand on the chopping block while the healer makes a motion as if striking with the axe.

At the final incantation, the healer strikes with the axe after the afflicted person has withdrawn their hand in time. The words usually spoken are:

"Lord Jesus seized it sooner than I did."

The transference can also occur directly through the hand by first making the sign of the cross over the affected area and then against the wall or the moon. In the latter case, the following incantation is to be said—but only during a waxing moon: "Wart, take off! Moon, you take on more."

A special finger position is recommended for bleeding wounds. Then the helper must hold their thumb over it three times, make the sign of the cross, and say:

“The blood clotted when Christ hung on the cross. Blood, be still,
This is God’s will.
Three flowers stand in the heavenly garland. The first is called: Melancholy,
the second is called: Humility,
the third is called: God’s will. Blood, be still!
Blessed wound, blessed hour,
Blessed is the day,

When Christ was born.”

In the same case, it is also recommended to use the index finger instead of the thumb, perform the same manipulation, and quietly murmur the following incantation:

“This blood and these wounds
should remain still
and never heal again!
In the name of the Holy Trinity.”

Such minor variations in the individual expressions of sympathy are probably due to regional factors; however, their striking similarity shows that their application must be based on certain empirical facts.

Occasionally, specific instructions also appear—such as "placing one's hands behind one's back" or reciting the words "three times without taking a breath."
Another frequently observed action in sympathetic healing is the gesture of "throwing [something] over the head." We previously mentioned this gesture in the context of treating a stye. This peculiar action is likely intended to symbolize casting the illness behind oneself. Typically, the gesture is performed using an arbitrary object onto which the illness is thereby transferred.
One might arguably include the practice of "healing prayer" in this category as well—though certainly not the form advocated by Christian Science (founded by Mary Baker Eddy). This so-called "Christian Science," which has become quite widespread in America, rejects any magical principles entirely, relying instead solely on the power of faith in the spiritual healing efficacy of prayer.
A more fitting parallel to draw here would be the "Christian mysticism" of Joseph Görres. Incidentally, this theologian was a contemporary and friend of the renowned poet-physician Justinus Kerner and, like him, was deeply rooted in the Romantic movement. Therefore, at this point, we shall content ourselves with presenting a poetic impression of the structure by Ricarda Huch:
“He piles it up from the elements of good and evil—referring to the wondrous edifice of the early church—and light and darkness enact a colossal cosmic drama upon its framework. The spirit arms itself for battle against gravity, driving the giant pillars upward with a divine breath and swelling the vaults. Rows of the blessed and the saints—those who have triumphed and those still struggling—stand upon cornices and arches: otherworldly, slender, suffering, adoring, and defiant of death. Grinning out from between them are animal masks and distorted human faces; dragons, goblins, and menacing devils leap forth. Fantastic foliage and figures, glowing colors, an enchanting tangle of lines—every enchantment and terror of nature spreads across the minster, serving its glory. Yet in the end, the conflict resolves, and at the pinnacle of the openwork tower, the stone transforms into an open flower...”

Thus unfolds the remarkable book that recounts the history of humankind in its struggle with demons and its yearning for the heavens, conspiring with evil and destined for the divine.

In the end, the conflict is resolved, and at the top of the tower, the stone is transformed into an open flower. — Thus unfolds the story of humankind in its struggle with demons and its yearning for the heavens, conspiring with evil and destined for the divine. Regarding our topic, it should be added that prayer for healing has not remained without influence on the sympathetic-inspired healing treatment. One frequently encounters the attempt to favorably influence the course of an illness through prayer. However, a conflation of church piety with old magical customs is almost always noticeable. For example, we encounter a saying that, referring to a hymnbook verse, reads as follows:

“To you, Lord Jesus, I come burdened with sin and gout.

Look upon my weak faith. O Jesus, you are gracious.

You have borne my sin for me on the cross.

Therefore Jesus speaks to me:

Be freed from gout.

As a hair grows on this little tree, free me from it forevermore!”

Often, after such prayers, the Lord's Prayer and a "God grant it!" are also recited. Psychologically interesting here is that faith alone no longer seems to suffice the speaker, and he therefore also resorts to the old, traditional magical aids; proof that sympathetic magic originated from pagan elements and probably only acquired its distinctly Christian character under the pressure of the Inquisition.

g) Step Spells and Amulets
Script magic in sympathetic magic is particularly evident in cipher puzzles and so-called anagrams. These apparently serve the purpose of making it more difficult for unauthorized persons to penetrate the secret science, but can also be seen as a precautionary measure against the dangerous Inquisition.

Written charms used in sympathetic magic generally consist of slips of paper inscribed with specific magical words or symbols; these are then placed in contact with the afflicted area or worn around the neck for seven to nine days. The procedure is said to be even more effective if the patient simply eats the slip of paper bearing the mysterious script. Since this is not exactly

appetizing, such words can also be written on bread or another edible item and consumed along with it.
The letters and symbols in such formulas are often distorted beyond recognition. According to Stank, the mysterious "SATOR-AREPO formula" can still be encountered occasionally in Mecklenburg today. It is reputed to help extinguish a fire without the use of water. The instructions are as follows:
"Write the following letters on one side of a plate and throw it into the fire; the fire will then immediately go out:
S:A:T:O:R A:R:E:P :O T :O :N :E :T S : O : T : A : S."
The well-known magic word "Abracadabra" is also still encountered from time to time. Slips of paper inscribed with such mysterious words or symbols were considered particularly effective against rabies and were therefore known in the vernacular as *Dollzettel* ("rabies slips").
The so-called *Himmelsbriefe* ("Letters from Heaven") were—and in some regions still are—very widespread. They were used for a variety of purposes, such as stopping bleeding. In Mecklenburg, printed copies of these *Himmelsbriefe* can reportedly still be found in some households today, and belief in them has persisted. Perhaps this phenomenon is akin to the so-called chain letters that persistently resurface from obscurity from time to time, often causing considerable annoyance. No matter how enlightened the recipient of such a chain letter may appear, they will inevitably face a conflict of conscience regarding whether or not to pass the letter on.
Amulets play an even greater role than written charms, although they are often to be regarded merely as vehicles for such charms. The "Heavenly Letter"—worn on the chest as protection against all manner of illnesses or afflictions—and the slips of paper carried or even swallowed to cure an ailment should, in fact, also be considered amulets.

However, objects are considered amulets in the true sense if the mere act of wearing them imparts a sympathetic effect. In this sense, for instance, earrings (serving, say, as a protective remedy against eye diseases) and the famous "three chestnuts" (a sort of panacea) can be classified as amulets.
Gemstones play a special role; however—especially when linked to the various signs of the zodiac—they must be regarded as a form of magical medicine. We shall address this topic in a separate section.
For most amulets, however, the sympathetic effect arises from a combination of the object's inherent magic and a magical incantation—whether engraved upon it or otherwise associated with it. Yet here, too, prevailing folk beliefs or religion in general play a decisive role. Thus, among Muslims, we find talismans engraved with excerpts from Quranic surahs or Islamic prayers, while among Buddhists, we encounter ones bearing the well-known phrase "Om mani padme hum" ("O Jewel in the Lotus").
Amulets worn around the neck are considered to possess particularly potent healing properties—especially when they contain gemstones associated with the wearer's birth month. It is important to view the amulet not merely as a curative agent, but rather as a preventive safeguard against illness and a means of influencing external circumstances (such as good fortune, the blessing of children, wealth, etc.). For instance, there exists a so-called

"sympathetic compass" that allows a person to send messages to a friend far away—a form of sympathetic telepathy. The instructions for making one are as follows:
"Before parting ways, two close friends should have two round boxes—identical in every respect and made of wood or ivory—crafted for themselves."

Then, inscribe the letters of the alphabet around the rim of each, and mount a pivot on the base to hold a needle, just like in a real compass. Next, take a piece of lodestone—one that aligns with the meridian and features white veins—and split it lengthwise into two equal parts; have two needles of equal size and weight crafted for the casings. Each person then carries their own device; before parting ways, however, they agree on a specific time to consult the compass. When one wishes to convey a message to the other, he moves his pointer to the appropriate letters of the alphabet, spelling out full words. Thus, the pointer moved by one person's hand acts as the driving force for the other pointer—carried by his friend—causing it to move at a distance and indicate the same letters.
Finally, let us describe a "sympathetic" healing magnet—one that was even manufactured commercially in times past, as suggested by a rather sales-oriented advertising slogan. It reads:
"He who understands the healing art knows well the power of a magic magnet. I shall now show you how to obtain one—
so that all ailments may be banished."
It continues:
"Amulets have long been in use, but
nowadays the focus is primarily on metallic amulets, which can be regarded as effective carriers of the 'magnetic fluid.' Artificial magnets are considered excellent examples of such amulets; they are prepared in the following manner, and their most practical form is that of a bar or a horseshoe; namely:
a) The horseshoe to be magnetized is placed not directly against, but rather 1–2 lines away from, the poles of another already powerful simple or compound horseshoe magnet. This is called the *Anlage* (positioning).
b) A strong horseshoe magnet is placed with its bend over both arms of the steel piece simultaneously and—in a single, somewhat rapid motion—is drawn down along both arms and over the poles. This is called the *Anstrich* (stroking).

This is called the *stroke*.

c) Turn the poles of the stroking magnet around, place them on the corresponding poles of the horseshoe magnet, and draw them outward toward the bend in a single motion. This is the *return stroke*.
d) Repeat the stroke described in (b). The magnet is now complete. Repeating the process makes it slightly stronger. The individual magnetic steel arches are placed together with their corresponding poles touching (the middle steel arch must be one inch longer than the others, and it holds the soft-iron bar) and then firmly bound together with twine or screws.

Its proper and skillful application is particularly recommended for rheumatic headaches and limb pain, eye ailments, neuralgia, and other nervous disorders—even epilepsy, hysteria, migraines, sciatica, and other conditions.
However, observe the following when using it:
1. 2.
3.
Never use the magnet when cold; it should be moderately warmed.
To alleviate pain (specifically headaches, toothaches, stomach pain, and limb pain), always apply the north pole to the affected area; never the south pole, as that would only intensify the pain. (In the maker's opinion, the effect may be due to the fact that we live in the Northern Hemisphere.) Continuous use of this magnet is very important, especially for chronic ailments. Attaching magnetic plates is highly effective in such cases, making the magnetic amulet particularly suitable. — It consists of a magnetized, oval steel plate—1–2 *Linien* thick and 2–3 inches in diameter—shaped to be convex on one side and featuring one or two holes for attaching a silk cord to be worn around the neck. It must be of such a length that the concave plate comes to rest precisely in the pit of the stomach—with the convex surface facing downwards, the south pole upwards, and the north pole directed towards the navel—and is maintained in this position."
In conclusion, the manufacturer notes that, in addition to the ailments already mentioned, it is also effective against periodic abdominal pain.

In conclusion, the manufacturer notes that, in addition to the ailments already mentioned, the remedy proves effective against periodic abdominal pain, lower abdominal cramps, heavy menstrual bleeding, stubborn constipation, and indeed all manner of flatulence and digestive disorders.
(The recipe comes from an older, anonymous publication titled *Enthüllte Geheimnisse der Sympathie und des Magnetismus* [Revealed Secrets of Sympathy and Magnetism]; the recipes therein for treating specific ailments suggest a thorough knowledge of the subject matter and have been drawn upon on various occasions since.)
h) Incantation (*Besprechen*)
It is necessary to distinguish between a "sympathy incantation" and the actual practice of *Besprechen* (healing by spoken word), if only because the content of a sympathy incantation often merely describes the procedure to be followed. So much has already been said about this type of incantation—in connection with specific remedies or physical manipulations discussed in earlier sections—that there is no need to revisit the topic here.
In summary, let it be stated once more that the magical-sympathetic treatment of disease can be carried out either exclusively through the magical word (incantation) or through that word combined with other aids or specific physical manipulations. Only the first form—the exclusive use of the magical word—is of interest for this section; yet here, too, one must bear in mind that the vast majority of incantations falling under this category must be excluded, as their content amounts to little more than a description (of varying detail) of the procedure to be applied.

The remaining portion—small though it may be—is essentially what constitutes the practice of *Besprechen*. We shall conclude our examination of all other sympathy incantations here, if only due to a lack of space. For those with a particular interest who find the examples cited so far insufficient, we recommend the dissertation by Dr. Staak mentioned at the beginning—*Die magische Krankheitsbehandlung in der Gegenwart in Mecklenburg* (also published as a book)—which cites and draws upon approximately 800 such incantations.

We should also draw attention to the booklet *Geheime Spruchweisheit* by Hans Arnold—published by the same house—which devotes a substantial chapter to the "sympathy spell" and presents numerous examples.
Let us now turn to the practice of "speaking" a cure—or incantation—even though, as a purely magical process, it strictly belongs among the healing magical remedies to be examined in the next section. This practice has always been viewed with considerable skepticism; yet, only someone completely ignorant of the subject could claim that such spells and incantations are mere nonsense—though it must be noted, by way of qualification, that not everyone possesses the ability to heal in this manner. But let us first hear what the renowned physician and mystic Agrippa has to say on the matter in the fifth volume of his *De Occulta Philosophia*:
"The ancients seem to me to be unanimous in the belief that the condition of the body is governed by the power of the soul; when the soul is in harmony, bodily functions are likewise regulated and perfect. If a thing that does not operate through natural means yields a benefit, this occurs solely as a result of the direction of the mind; for instance, if someone firmly believes that a benediction will bring aid, then it does indeed help him, whatever its nature may be. Even minor health disturbances can have a disruptive effect on the mind and lay the groundwork for serious illnesses. Socrates says: Incantations deceive the rational mind, either through their interpretation or through the fear or despair they instill.
Ancient Greek physicians believe that benedictions recall the wandering soul to harmony with itself; the soul, thus recalled, must necessarily bring the body back into alignment as well, since, as is well known, the condition of the body follows the soul."

Thus, Galen observes regarding Hippocrates' treatise on the humors: If someone asserts that a change in the body's humors is accompanied by a change in mental activity, and conversely that altered mental activity produces a change in the bodily humors, such an assertion is not erroneous; for instance, a person in whom a choleric constitution predominates becomes irascible as a result, and conversely, bile often increases due to anger. The constitution of the body must therefore act upon that of the soul, and that of the soul upon that of the body. Insight and knowledge are enhanced by a choleric bodily constitution; temperance and zeal by a melancholic one; and agility and a love of pleasure by a sanguine one. Phlegm does not support the soul's faculties to the same degree, except during the initial transformation of ingested matter.
It is an established fact that when a physician aids the constitution of the soul in any way—whether through blessings, incantations, or amulets—the condition of the body is thereby improved as well. Naturally, the idea that one could influence organic processes with a few

simple words—which often sound like childish commands—must seem rather implausible. It is hardly surprising, then, that such accounts are met with doubt and skepticism by thinking people; indeed, it is entirely understandable when such unverifiable practices are dismissed with a gesture of disdain.
However, since demonstrable successes have been recorded in such cases, the matter warrants further discussion. What is undoubtedly clear is that, when this method is used in isolation, the personality of the practitioner is the decisive factor. A comparison with hypnosis readily suggests itself, given that the personality of the person administering the suggestion is of crucial importance in that context as well.
Yet "animal magnetism" may also play a role, as the hand movements accompanying such verbal treatments are usually considered significant—or, in the view of some, even decisive.

Typically, after exposing the afflicted body part, the healer moves either both open hands or just the right hand—often using only the middle finger, index finger, or thumb—in a stroking or circular motion over the affected area, usually without making physical contact. The procedure concludes with the customary three signs of the cross accompanied by the Trinitarian formula.
The gesture of blessing—which is inherently a form of magical manipulation and is practiced by non-Christian peoples as well—does not necessarily have to align with ecclesiastical custom. Above all, the specific positioning of the fingers must have been dictated by other concepts. The practice developed by Mesmer may also have played a role. It is well known that, drawing on the ideas of Paracelsus, he initially treated his patients' afflicted areas with a mineral magnet before realizing that this was actually superfluous and that his hands alone sufficed for healing. Although the practice of magnetism remains highly controversial to this day, it did achieve a certain level of popularity, and the healer—originally one who merely bestowed blessings—evolved into a "magnetizer."
The practice of *Besprechen*—that is, the use of purely verbal incantations—is carried out in much the same way everywhere. While moving their hands, the healer recites formulas in a low, monotonous tone, taking care to ensure the words remain unintelligible—adhering, as it were, to the motto: "Think it, but do not speak it aloud."
The healer’s voice returns to a normal volume only when reciting the customary closing formula:
"In the name of God the Father, the Son, and the Holy Spirit." Although the sign of the cross is made three times during this, the expected "Amen" is—curiously—omitted.
Some believe the significance of this verbal magic is derived from certain biblical passages, e.g. B. Psalm 107:20 (“He sent forth his word and healed them, and delivered them from their destruction”) and, above all, Wisdom 16:12 (“For neither herb nor poultice healed them, but rather your word, O Lord, which heals all things”). It is precisely this last biblical passage that proponents of the pure magic of the word in sympathetic healing cite to justify their view.

Undoubtedly, the Trinitarian formula and the act of making the Sign of the Cross three times also reflect ecclesiastical influences; conversely, the practice of breathing or spitting upon the

afflicted area—usually done three times—points to older influences. Although the healer, when asked the reason for this procedure, often gives a somewhat cryptic answer—"It is due to the power of my breath"—one might perhaps link this to the concept of animal magnetism. However, it is more likely that this custom is unrelated to such theories, especially since the act of spitting is essentially more of a breathing-upon, even though saliva has always been credited with special powers.

i) Special Magical Remedies

Strictly speaking, all sympathetic remedies—insofar as they involve a magical element that defies explanation—can be classified as magical remedies. Here, however, we wish to narrow the definition somewhat and regard as "magical medicine" only those practices that go beyond the scope of standard sympathetic healing and can therefore be attributed to that category only to a limited extent. One might designate the type of gas that induces unconsciousness upon inhalation as the oldest historically attested form of magical medicine. In the cavernous landscape of Greece, the Pythia at Delphi was exposed to natural gases rising from a fissure in the earth—over which the famous tripod was positioned. Mention was also made at the time of certain water sources capable of inducing prophecy, such as the spring at Colophon described by Iamblichus.

However, more recent times also offer similar accounts. In his previously mentioned work *Christian Mysticism* (*Christliche Mystik*), Görres relates the following:

"When the renowned English chemist and physicist Humphry Davy (1778–1829) once inhaled oxygenated nitrogen gas, he experienced highly unusual sensations: as the pleasant impressions intensified, he lost his connection to the outside world; vivid images raced through his mind and clothed themselves in words in such a way that surprisingly new concepts formed within him." Görres then quotes him verbatim:

"I found myself in a world of entirely new ideas; I imagined—I convinced myself—that I was making great discoveries. When I was roused from this state of semi-delirious rapture by my assistant, who removed the gas bag from my mouth, the sight of the people around me stirred in me a sense of resentment and pride. My emotions were all of an inspired and exalted nature; for a minute, I paced the room, completely heedless of anything said to me. Upon returning to my normal state of mind, I felt an urge to share the discoveries I had made during the experiment. I strove to recall the ideas, but they remained faint and confused in my memory. One train of thought, however, presented itself with clarity, and with firm conviction I exclaimed prophetically:

'Nothing exists but thoughts; the universe is composed solely of impressions, ideas, pleasure, and pain.'"

Magical operations frequently involve the use of fumigation to induce visions. The incense used in Catholic churches may well trace back to ancient pre-Christian temple rituals. Yet, this state of artificially induced altered consciousness serves as the common foundation not only for somnambulistic ecstasy but also for hypnotic influences which, if they originate from a supersensible source, manifest as mediumship.

To this day, when seeking to prophesy, primitive peoples employ sulfur fumigation; this causes the Devil to appear to them in a hallucination and speak through them. The cloud of smoke hovering over the Tabernacle—or the "Tent of Meeting"—in the time of Moses appears to have

been the result of just such an artificial fumigation intended to induce ecstasy. Agrippa also writes of fumigations that induce visions and compel demons to appear. He says:

"If one creates a smoke from coriander and wild celery, along with hemlock and henbane, demons will instantly gather—which is why these plants are also known as 'spirit herbs.' Similarly, if an incense is prepared and ignited using broom root, the juices of hemlock and henbane, *tassi*, *barbassi*, red sandalwood, and black poppy, strange figures are said to appear; yet if wild celery is added to these ingredients, they are driven away again. Likewise, smoke from wild pennyroyal, peony, mint, and *Pulmonaria* drives away evil spirits and ghosts."

According to Justinus Kerner, St. John's wort (*Hypericum*) was recommended as a protective agent by the "Seeress of Prevorst." It appears in this context as early as the time of Hippocrates, the father of medicine; furthermore, the Scots still maintain today that they lose the gift of "second sight" if they carry *Hypericum* on their person—a property that earned it the medieval name *fuga daemonum* (flight of the demons).

Incidentally, medicinal substances and plants that induce an intoxicated state have long been associated with clairvoyance. Schindler states in his *Magical Mental Life*:

"Every people has its own means of inducing a state of voluptuous intoxication. The Persians eat or smoke hashish (a preparation derived from Indian hemp), the Chinese smoke opium, and Siberian shamans use an artificially prepared narcotic potion based on the poisonous fly agaric mushroom; since this potion is usually rationed, the inhabitants drink their priests' urine in order to share, at least to some extent, in the resulting ecstasy."

Mention should also be made here of the Indian *Soma* drink (whose main ingredient is *Asclepias acida*), which is said to induce "union with the deity"—that is, an ecstatic state likely linked to clairvoyance. According to Windischmann, the consumption of this drink has been regarded since ancient times as a sacred act, a kind of sacrament. The famous miracle-working physician Helmont also describes in detail how, by consuming "*Napellus*," he induced a state in himself that he directly compares to the state following death.

At this point, we wish to mention another "miracle plant" that has recently attracted considerable attention: the Mexican peyote cactus. Its fruit contains the alkaloid mescaline—a substance that induces a state of artificial schizophrenia accompanied by clairvoyance, and which serious scientists have evaluated in an entirely positive light.

But let us return now to a form of magical medicine that—fitting the book's theme—bears a relationship, however loose, to sympathetic healing: gemstones. These, too, have played a major role in magic since ancient times.

In looking back, we once again encounter the mysterious Agrippa—who, incidentally, is said to have served as the prototype for Goethe's *Faust*. Agrippa took the trouble to research the history of the magical-medical significance of gemstones, citing various prominent philosophers and physicians of the past.

According to his account, Aristotle stated in his *Treatise on Stones*: "If one hangs an emerald around one's neck or wears it on one's finger, one is protected against the falling sickness

[epilepsy]; therefore, we advise people to hang such stones around their children's necks to shield them from this insidious disease."
Aristotle further writes that any variety of hyacinth stone, when worn around the neck or on the finger, protects its owner from danger when entering perilous regions; moreover, it ensures an honorable reception and enables the wearer to secure the granting of any request by those of high station.
Likewise, anyone who wears a sard stone weighing the equivalent of twenty-one barleycorns around the neck or on the finger will see no terrifying visions during sleep. A carnelian, worn around the neck or on the finger, appeases anger and strife; however, one whose color resembles the juice of raw meat staunches the flow of blood from any part of the body, especially in women. An onyx, hung around the neck or worn on the finger, causes terrifying dreams; when hung around a boy's neck, it increases salivation.

Citing Galen, he states: "Coral is highly effective against stomach ailments when worn over the stomach or suspended around the neck."
The fact that gemstones do not play the same role in treatments based purely on "sympathy" as metals do—despite their comparable value—may be due to the strong influence of astrology on the magic of gemstones. Astrology has established a direct system regarding their symbolic, occult, and medical significance, linking the twelve most important gemstones to the twelve signs of the zodiac. According to this system:
1. Garnet (or hyacinth) corresponds to the sign of Capricorn. It symbolizes loyalty and truthfulness. Its occult significance lies in its ability to conjure visions of the future, while—medically speaking—it has a soothing effect on the heart.
2. Amethyst corresponds to the sign of Aquarius. From an occult perspective, it fosters focus and concentration; medically, it acts as a remedy for drunkenness.
3. Jasper (bloodstone) corresponds to the sign of Pisces. Occultly, it is believed to induce prophetic dreams; medically (as bloodstone or heliotrope), it acts as a styptic—stopping bleeding—and is therefore frequently worn by soldiers as an amulet.
4. Sapphire (also diamond) corresponds to Aries. Occultly, it fosters affinity and cheerfulness; medically, it is used to treat intestinal disorders and infectious diseases.
5. Emerald corresponds to the sign of Taurus and is considered a symbol of passionate, unbridled love. Occultly, it strengthens love and, in cases of chastity, is believed to reveal the future.
6. Agate (also chrysoprase) is associated with the sign of Gemini. Occultly, it inspires a zest for life. Medically, it serves to reduce fever and acts as a remedy for snakebites.
7. The ruby is associated with the sign of Cancer. From an occult perspective, it protects against poison and the dagger. Medically, it prevents organ wasting, such as in cases of tuberculosis.
8. Sardonyx is associated with the sign of Leo. From an occult perspective, without it, one is forsaken by fortune. Medically, it is regarded as a symbol that imparts strength in cases of weakness of any kind.

9. Chrysolite (also sapphire) is associated with the sign of Virgo. From an occult perspective, it offers protection against evil spirits and nightmares. Medically, it aids in treating headaches and mental illnesses.
10. Beryl (also opal) is associated with the sign of Libra. From an occult perspective, it wards off evil; however, opal is also said to conjure up phantasms. Medically, it helps with eye ailments (etymologically: *Beryll* relates to *Brille* [spectacles]).
11. Topaz is associated with the sign of Scorpio. From an occult perspective, it provides protection against false friends and promotes cheerfulness. Medically, it helps against boils and cures spleen disorders. (Hildegard von Bingen)
12. Turquoise is associated with the sign of Sagittarius. From an occult perspective, it brings good fortune, especially in written matters. Medically, it helps against measles, smallpox, and other skin diseases, and also protects against the "evil eye."
Other gemstones and pieces of jewelry with occult and medical significance include: Malachite: dispels fear and cures biliary colic.
Lapis Lazuli: dispels melancholy and acts to reduce fever.
Selenite: possesses potent occult powers that can be used for a person's benefit or harm.
Onyx (also carnelian and chalcedony): possesses effects similar to sardonyx (Ring of Gyges).
Lodestone: dispels melancholy and cures gout and liver ailments.
Pearls: although considered unlucky, they cure leprosy.
Precious coral: offers protection against illness, accidents, or poison.
Amber: protects against bewitchment and cures digestive disorders. Among more recent authors, Ganser, in particular, has addressed the possibility of the medical use of gemstones; he draws a sharp distinction between their function as amulets and their purely medical application as liquid remedies. Regarding the latter, he speaks of magical gemstone waters used to treat various ailments. He describes their preparation as follows:

The gemstone in question must be cut and placed in a glass container with a capacity of half a liter or a full liter. Fresh water is then poured over it; the vessel is wrapped in a black cloth and set in a cool, dark place for 24 hours. After this time, the water is ready for use. It is consumed by taking a sip every two to three hours. Specifically, he uses:
Amethyst for all ailments related to the head.
Diamond for all eye inflammations (compresses).
Agate for all throat ailments.
Sapphire for ulcers on the neck and laryngeal disorders.
Beryl in the form of compresses for rheumatic ailments.
Aquamarine for deterioration of the blood.
Emerald internally for lung, liver, and stomach ailments; externally for sciatica.
Opal for all stomach ailments.
Ruby for heart ailments, back pain, stitch in the side, and disorders of the ribs and diaphragm (internally only).
Jasper for disorders of the viscera, spleen, and nerves (internally).
Opal for kidney and bladder disorders (internally).
Topaz for venereal diseases and abdominal disorders in women.
Malachite for scanty menstruation in women (internally).

Turquoise for bone ailments and ulcers on the buttocks and thighs.
Carbuncle for all other ulcers.
Moonstone for rheumatism in the knees, and also for tuberculosis.
Onyx (white) for other forms of rheumatism, especially of the shins and feet.
Sapphire (light blue) for anemia and arteriosclerosis (internally).
Chrysolite for dropsy and swollen feet.

Ganser is likewise convinced of astrological influences and cites the following example:
"The ruby falls under the zodiac sign of
Leo; as is well known, Leo governs the heart, back, flanks, ribs, and diaphragm. The situation is similar for the other stones."
Incidentally, there is a contradiction here with the previously cited table, which places the ruby under the sign of Cancer. This contradiction (as previously hinted) is also evident in his instructions regarding the amuletic properties of the stones. Here, the influences are such that
bloodstone is beneficial for ailments of the head, face, eyes, and ears;
diamond for throat and laryngeal disorders;
emerald exerts a beneficial influence on blood disorders as well as rheumatism in the shoulders, arms,
and hands;
agate for lung, chest, liver, and stomach
ailments;
ruby for tuberculosis and disorders of the heart, back, flanks,
and diaphragm;
sapphire for all types of nervous disorders;
sardonyx for kidney and bladder ailments;
opal for venereal diseases;
topaz for bone ailments;
turquoise for knee disorders, especially when
there is fluid in the knee;
garnet for ailments of the shins;
amethyst for disorders of the ankles,
veins, and ligaments.
The resulting contradictions make it clear that this application of "magical medicine" is problematic and, consequently, is generally less employed in the practical application of sympathetic healing. We shall therefore leave this topic now and turn to actual sympathetic treatment, looking at specific remedies for individual ailments.

2. Advice
for the aspiring sympathetic healer

Before the interested reader delves into the practical application of the individual sympathetic remedies, it should be emphasized once again that it is absolutely necessary to overcome certain prejudices and to constantly bear in mind that sympathetic healing involves as yet unknown natural laws, whose precepts—however absurd they may seem—must be followed if one wishes to achieve success. The reader should not rack their brains over possible explanations, but rather remember the well-known saying that serves as the book's motto:

"We constantly try to explain things we don't know by things we don't know at all."

Incidentally, any timidity or inhibition is completely out of place in sympathetic healing. Even for the layperson, who may be less medically informed, the precise diagnosis of the illness and the possible cause of an organ disease are not important, because the eliminative process begins with the mummy or signature, the effect of which alone eliminates the actual disease.

Thus, for example, whatever is diseased in the lungs is eliminated by the mummy, and the lungs are thereby regenerated. Therefore, specific details are not needed for every disease, but only the organic connection. Where this is not possible, general fluidizations can be performed through the urinary mumicry, for example, through the sympathetic egg.

But even for those readers who cannot overcome their inhibitions and prejudices, the book should be of use. First, it should be emphasized once again very clearly that a whole number of diseases are not amenable to sympathetic treatment—or rather, not yet amenable—and, above all, treatment must be avoided altogether if there is an acute danger to the patient.

For another group of ailments—where conditions might actually be more favorable for "sympathy healing"—natural remedies (such as medicinal herbs) often suffice to bring the patient relief, without recourse to sympathy-based methods. Much depends on the healer's individual attitude toward the issues at hand. Even if a healer is not entirely convinced of the power of sympathy healing, they might still achieve success by following naturopathic advice, perhaps gradually becoming acquainted with sympathy-based therapies in the process.
Let us therefore begin by looking at those ailments for which sympathy healing offers no effective remedy—or, as previously mentioned, not *yet* any effective remedy.
Anal prolapse: A condition—also known as rectal prolapse—stemming from organic weakness; observed particularly in small children.
Eye diseases: (Glaucoma and cataracts).
Peritonitis: (also abdominal dropsy/ascites).
Swelling of the cheek: (Warmed carrot tops used as a home remedy).
Intestinal inflammation of any kind. Ovarian inflammation and dropsy. Finger ulcer (controversial; see sympathy healing recipes).
Uterine bleeding and prolapse. Mental illnesses (paralysis, schizophrenia, etc.).
Cough (only home remedies are suitable). Either juniper berries boiled in wine, or caraway seeds and figs boiled together in wine.
Hemorrhoids: (Flour-based dishes and avoidance of alcohol are recommended).

Urinary disorders: (insofar as they are organic in origin).
Heart diseases of organic origin.

Lumbago (especially when caused by abdominal disorders).
Testicular disorders of all kinds; catarrhal complaints of all kinds; whooping cough (home remedy only: garden thyme); laryngeal tuberculosis; swelling of the knee (home remedies: crushed hemp seed, chard, or dog's mercury doused in vinegar—or a poultice made by boiling honey, oakum, and vinegar together).
Congestion (provided it is of sclerotic origin).
Varicose veins.
Cancer in all forms. (Two older remedies—one of which is allegedly attributed to Paracelsus: "Grasp a live mole firmly in the middle of your right hand until it dies. This hand thereby acquires such power that, if you stroke the affected area with it several times, the ailment disappears"—or: "Place a healthy crayfish—with its claws bound—over the lesion; it will draw out the poison and must then be killed. If the ulcer opens, it can be healed with plasters"—are hardly to be recommended. Moreover, even in the best-case scenario, this would not eliminate the risk of metastasis.)
Liver ailments (a matter still in dispute; see "sympathy remedy").
Stomach ailments (a matter still in dispute; see "sympathy remedy"; home remedies: teas made from horsetail, hyssop, and lemon balm; bedstraw for stomach ulcers).
Rectal fistula.
Kidney stones (home remedy only: yellow bedstraw tea, one teaspoon every half hour).
Inflammation or wasting of the spinal cord (tabes dorsalis).
Stroke (preventive use only: masterwort boiled in wine, taken three times daily).
Scrofula and speech impediments; venereal diseases of all kinds; gum diseases of all kinds.

The following list of ailments allows for treatment using natural remedies and, where applicable, "sympathetic" healing methods:
Emaciation: Tea made from couch grass (see also Sympathetic Healing).
Loss of appetite: A knife-tip of yellow rhubarb powder daily in a spoonful of soup.
Flatulence: Either chew juniper berries or drink fennel and anise tea.
Blood purification: Strawberry leaf tea; also shepherd's purse or pansy.
Burns: Moisten the burn with one's own saliva or use suitable burn ointments (see also Sympathetic Healing).
Flu: Sweating cure (a cup of very strong coffee mixed with hot lemon); see "sympathetic sweating."
Insect stings: Immediately apply poppy sap to the wound. Use moist earth or clay compresses; rub a plantain leaf onto the fresh sting. If possible, extract the stinger and crush the insect against the wound.
Mouth rot: Vervain infusion; use a mouthwash made from blackberry leaves boiled in wine.

Nerves (stimulating): Lavender oil, lovage tea, lemon balm, and marjoram.
Nerves (calming): Teas made from rosemary, valerian, and lavender blossoms.
Kidney ailments: Scurvy-grass as tea or salad; for kidney inflammation, also bedstraw tea (one spoonful every hour).
Ear ailments: For ringing in the ears, place cotton soaked in bitter almond oil or juniper oil in the ears; for ear discharge, bind fresh shepherd's purse over the affected ear (see also Sympathetic Healing).
Rheumatism: Meadowsweet boiled in wine (see also Sympathetic Healing). Insomnia: Valerian or lemon balm teas (see also Sympathy).

Hiccups: a few drops of vinegar on sugar (see also "sympathy" remedies).
Pain relief: Cranesbill and all *Geranium* species, rosemary; wood fern (leaves and roots for aches and pains of all kinds, including rheumatic ones; see also "sympathy" remedies).
Kidney/bladder stones: parsnip tea (see also "sympathy" remedies).
Poisoning: for spoiled food: peppermint tea, black coffee, lukewarm milk, and oatmeal gruel. From gas: fresh air, possibly artificial respiration. From chemical burns: no water, only milk (if caused by acids—e.g., sulfur fumes, acetic acid—or alkalis; for alkalis, use diluted vinegar, but not plain water).
Dropsy (resulting from heart weakness or kidney disease): a handful of "stonecrop" (*Sedum* species) in a liter of water, drunk in small sips;
• also elder—leaves and flowers taken as tea or chewed.
Diabetes: a mixture of greater celandine and cinquefoil brewed as tea.
But now, back to the actual "sympathy" treatment.
The question naturally arises: "How did these many, rather peculiar-seeming recipes come about in the first place?"
A comparison with dream books suggests itself. In both cases, interested individuals must have set themselves the task of exchanging their own experiences—and those of their immediate or extended circles of acquaintances—drawing conclusions from the degree of consensus found, and recording the results. Thus—much like the dream books—the first written accounts may well date back to pre-Christian times; this theory is further supported by the fact that the distinctly Christian character of the individual instructions likely only emerged during the Middle Ages under the pressure of the Inquisition. But when one compares the interpretation of symbols in dream books with the various possibilities for applying sympathetic remedies significant differences emerge. Dream books do not take the doctrine of signatures into account. Consequently, benign symbols appearing in dreams are often interpreted in the opposite way—and the same applies, conversely, to unpleasant symbols. This has even carried over into certain folk idioms; for instance, when wishing an acquaintance luck for a difficult undertaking, one might say "break a leg" (*Hals- und Beinbruch*) instead of wishing them success.
In this regard, however, sympathy remedies are more logical and consistent, precisely because they do incorporate the doctrine of signatures. Nevertheless, to make certain discrepancies understandable, this book attempts—likely for the first time—to find a common denominator for such variations; where no explanation for the difference can be found, the decision as to

which of the divergent remedies seems more suitable is left to the practitioner. The significant role played by the individuality of both healer and patient has, after all, already been emphasized repeatedly in the preceding sections.
3. Sympathy Remedies
a) For humans
Emaciation (caused either by loss of bodily fluids during acute or chronic illnesses, or by glandular dysfunction; possibly of psychological origin).
Remedies:
Boil two chicken eggs—freshly laid on a Thursday—in the patient's urine within an earthenware pot, then pierce the hard-boiled eggs. Bury one egg in an anthill at sunset; throw the other into flowing water at sunrise. (This likely involves the transfer of disease-causing substances onto the egg, with a reciprocal effect of the urine upon the organism.) —
2. Prescription: Red couch grass, tied fresh around the neck overnight.

3. Recipe: A fresh calf bone is placed in a coal fire until white-hot, then pulverized; a knife-tip's worth is taken daily.
Miscarriage: An amulet made of sawdust from a medlar tree, worn around the neck as a preventive measure.
Nightmare: Sleeping on a white goatskin, accompanied by the following incantation (taken from issue no. 8 of the family magazine *Für's Lehrerhaus*, 1930 volume): "Nightmare or elf-maiden, roam together across all waters and up all church steeples! Meanwhile, let day break so that I may sleep in peace." As a preventive measure, hard-to-digest foods should be avoided before bedtime.
Arteriosclerosis: Drink buttermilk three times a day during the waning moon; furthermore, add 100 g of quicklime to the patient's morning urine and throw the resulting paste-like mass into running water. Repeat this twice daily over a period of nine months. (The lime is likely effective due to the "doctrine of signatures"—its resemblance to bodily structures—combined with the reflected energy of the urine.)
Asthma: There are various forms of this ailment; it is usually allergic in nature. A proven remedy: An amulet consisting of a blue silk pouch worn around the neck, filled with coral polyps. (The structure of the latter resembles respiratory organs, making them effective as a "signature" remedy.) — Another recipe recommends a fox lung; after being dried in an oven and pounded into a powder, it is to be taken every morning on an empty stomach, mixed with white wine.
Eye ailments: An amulet consisting of a chicory root dug up on a Friday, to be worn around the neck. For inflamed eyes: Compresses made with "smith's water" (water used to quench hot iron) or "Easter water" (water collected on Easter morning).

The latter must be collected in bottles from running water before sunrise on Easter morning and used to wash the eyes several times a day. (The healing power of the blacksmith's water is attributed to the fact that various metals are quenched in it.) — Poplar leaves distilled in wine, or water in which cornflowers have been steeped, may also be used. A valerian root worn around the neck acts like an amulet, especially if the condition is caused by a cold. For cataracts (clouding of the lens), a piece of fresh meat placed over the eyes and covered with a bandage

proves effective. After being changed frequently, the meat—having absorbed the harmful substances—must be buried by moonlight (allowing it to dissipate through decomposition). The final remedy (according to No. 8 of the family periodical *Fürs Lehrerhaus*): Firmly rub the eyes three times with the first three buds of a white rose. Regarding the treatment of a stye, refer to the incantation and manipulation described in Section II, f; additionally, rubbing it three times with a wedding ring helps. From the same source, here is an incantation for flickering vision: "Three maidens fell from heaven to earth. One blessed the grass on the earth, the second the leaves on the trees, and the third removed the film from the eyes."
Cyst: An amulet in the form of a small linen pouch filled with herb-paris berries. — Throw into running water after use. — Compresses made from a mixture of warmed bran and rye flour.
Tapeworm: Powdered segments of the tapeworm that have been passed. — Three large onions boiled in a liter of water; drink the liquid on an empty stomach for three consecutive days.
Bedwetting: Take burnt and pulverized goat's hoof—a knife-tip's worth at a time—mixed with water several times daily. — Take the head
of a mouse, place it in a small bag, and have the child wear it around their neck as an amulet, without the child knowing its contents. On the ninth day, the pouch is buried; however, this must be done during the waning moon—specifically, three times at four-week intervals, meaning each time the moon is waning again. The first time, the head is buried; the second time, it is burned; and the third time, it is thrown into running water. — Place a piece of rope found by chance under the sufferer's pillow and burn it the next day. — Place as many bay leaves under the sick person's pillow as the number of hours they are intended to sleep. — Pour the sick person's urine over 130 g of pork and hang it in the chimney to evaporate. (This purely magical remedy is derived from the calculation 10 x 13 = 130. At the same time, the illness is transferred to the meat and dissipates in the smoke.) After hanging for seven days, the meat is to be buried in a remote location.
Bladder ailments: For all bladder disorders, place parsley leaves over the bladder and wear a kidney stone set in gold or silver as an amulet around the neck. —

Place an eel skin over the bladder, along with warm, moist compresses made from horsetail (scouring rush), the diuretic effect of which is also medically recognized.
For bladder catarrh, urinate into a pot containing a pre-mixed handful of herbs (dill, borage, thyme, and sage). Empty the pot after one hour. (Rapid improvement through reactive effect.)
For bladder spasms: Finely chop seven lily roots, seven shelled hazelnuts, and seven small onions; mix them together; expose the mixture to the light of the full moon for one night; and then use as directed (a knife-tip’s worth three times daily).

Chlorosis: Drinking blacksmith’s water (to address the lack of iron in the blood).
It is One tablespoon is to be taken every third day, morning, noon, and evening. —
The patient cuts out a piece of turf from a meadow shortly before sunrise, urinates into it, and then replants the piece upside down. (The effect occurs through implantation, i.e., through the transfer of the disease-causing substances to the piece of turf.) This procedure is to be repeated once a day for three months during a waning moon. — Nine large knife-tips of table salt are mixed with the same amount of wood ash; the mixture is placed in a yellow cloth bag with a red string and worn as an amulet for nine days. On the ninth day, at ninth hour, the bag is to be

buried or thrown into running water. This is repeated every four weeks—during a waning moon—for nine months. (This involves the volatilization of the pathogenic substances transferred to the mixture. The emphasis on the yellow color is striking, and it seems to have a psychological influence on various ailments. — A gold wire placed around the neck has also proven effective for this condition; however, gold does not seem to have a beneficial effect on everyone. Silver might also be an option here.

Bleeding: Traditionally, incantations have proven particularly effective in this regard. The most well-known saying is: "Blood, stand still, that is God's will." Animal magnetism (Mesmer famously came to this conclusion by realizing that the originally used mineral magnet was superfluous, as the blood stopped flowing even without it upon its mere approach) can also be effective here. Sympathetic remedies: Shepherd's purse, warmed in the patient's hand, is hung around their neck on a yellow thread (again, the yellow color) so that the thread rests on the The thread lies in the pit of the heart. After the bleeding has stopped, throw the thread into running water.
A rapid effect is also achieved by collecting some fresh blood and holding it in a spoon over a candle or placing it on a red-hot plate. (Mechanism: volatilization.) —
For severe bleeding from wounds: cut off some strands of a woman's hair, burn them to ash, and sprinkle the ash onto the wounds. — Another method: let a drop of blood fall onto a spider and then let the spider run away. (Transference to the spider.)
The following remedy is unusual: for bleeding from the right nostril, press the little finger of the right hand firmly with the left hand; for bleeding from the left, do the reverse.
The instruction to startle the bleeding person by unexpectedly splashing cold water on the back of the neck corresponds to the old home remedy of placing a cold, wet cloth on the patient's neck. — Furthermore: draw the clotted blood back up into the nose.
For gastric bleeding:
Place copper vitriol ("sympathy powder") in a tightly sealing ash-wood box, and have the patient spit into it seven times. Then, without the patient's knowledge, place the box in a cool, dark location.
For pulmonary bleeding:
Rubbing a piece of jasper back and forth seven times across the bare back of the person suffering from the hemorrhage will stop the bleeding. (Jasper, like amber, appears to have a beneficial effect on bleeding in general, so they could potentially also be worn as amulets around the neck.)
Hernias: A distinction must be made here between the more common inguinal hernias and the rarer umbilical and scrotal hernias. In the former case, an orthopedic truss is necessary to prevent strangulation of the hernia (a life-threatening condition). Surgical removal is frequently employed; however, it does not protect individuals engaged in particularly strenuous physical labor from a recurrence of the hernia. Natural healing through the knitting together of the hernia is possible only in its early stages of its development, particularly in young people. The following sympathetic remedies are suitable for this purpose:
Preventive: An egg laid on Maundy Thursday should be drunk on an empty stomach. — A carline thistle (*Eberwurz*) worn in a small pouch around the neck serves effectively as an amulet.

For an existing hernia: Take a thread and tie as many knots in it as the age of the person suffering from the hernia. Then trim their fingernails and toenails crosswise, place the clippings into a quill, drill a hole in a tree, and plug the quill inside—doing so before sunrise during the waning moon. (Transferring the ailment to the tree.) —
Six days before the new moon, apply a plaster large enough to cover the hernia and leave it in place for 72 (3 x 24) hours. Then, three days before the new moon, find a young, healthy linden tree and drill a hole—not too deep—into the trunk a few centimeters above the roots. Place the rolled-up plaster into this hole, smear the opening with turpentine, and plug it shut. Smear the outer surface with turpentine as well. The cure should be repeated during the time when the tree is richest in sap (April–July). —
A still-warm chicken egg must be drunk, and the shell then filled with urine; the shell must then be hung in a net inside a chimney or flue to allow the urine to evaporate. —
During the waning moon, cut a splinter from a young willow tree that matches the size of the hernia, bind it over the hernia, and leave it there until it has become soaked with sweat. Then, carefully place it back into the spot from which it was cut. —
For hernias in youths, cut three tufts of hair from the sufferer's crown, tie them in a clean cloth, and graft the bundle into a willow tree standing on someone else's land. —
For hydroceles, hollow out a radish, fill it with the patient's urine, and replace the cut-off piece as a lid and bury the radish beneath the roots of an apple tree before sunrise on Good Friday.

(Effect via insemination.) — During a full moon, pierce a snail—while it is still inside its shell—with a needle threaded with red silk. Smear the fluid exuding from the snail onto the hernia three times, then hang the snail, along with the needle and thread, inside the chimney. (Sublimation) — Furthermore, blend 30 g of fat with 9 g of hot wax and a spoonful of linseed oil. Rub this mixture onto the hernia daily for 90 days, starting at the beginning of the waning moon. For umbilical hernia:
Take a nail from a coffin and touch the center of the hernia—or its softest point—with the nail's head. Then, have the patient walk barefoot or in socks to an oak tree, position them against the trunk, and drive the nail into the tree just above their head. (Necromancy/Death magic) — A final remedy: Three days before the new moon, dig up a whole *Knabenkraut* (orchid) or *Regenwurz* (earth-root/plantain) plant; bind it over the hernia for three consecutive evenings, leaving it in place each time until it has warmed up completely. Then, store it in a cool place and replant it before the moon begins to wax again.
Breasts (hard) and nipples (sore): Burn red nutwood to ash and mix with a little lard to form an ointment. (Irroration) —
Place a live toad in a small bag against the affected area; the animal will latch onto the spot like a leech and remain there until it falls off, convulsing. —
Pour melted tallow into the water on three consecutive days. —
Amulet: Eagle feather worn around the neck.
Cholera: Alcohol as the only preventive measure (hence the well-known saying "Schnapps is good for cholera"); also, fumigation with juniper berries. — Consumption of remedies containing garlic. —

Carrying a piece of leather in one's pocket has proven effective as a kind of sympathetic amulet.
Sluggish bowels: (See also the previously discussed purgative powder).
Sympathetic remedies: Fill two quill pens with the feces of the person requiring a purge, seal them with wax, and boil them in water. The patient will then experience severe abdominal cramping and continue to purge until the quills are removed from the boiling water and have cooled down. — Boil withered turnips and pour them, while still warm, into a chamber pot. Then have the patient sit on it, and a bowel movement will soon follow. (Counter-action)
Diarrhea: Sprinkle a handful of salt onto the fresh feces and throw the mixture into running water (sublimation). —
Take a shoemaker's thread and tie it three times around the lower abdomen or the upper thigh, positioning the knot so that, in the former case, it rests against the small of the back, and in the latter, against the back of the thigh. (Perhaps the pitch on the thread provides the beneficial stimulus.)
Diphtheria: Take a whole swallow's nest, crush it into small pieces, and boil it in wine; wrap the resulting paste around the patient's neck. —
Preventive measure: Chewing juniper berries.
Glandular disorders: Spoken incantations and lunar influences prove particularly effective here. — The patient should go out between nine in the evening and midnight, gaze at the waning moon, and say: "Moon, look at my swelling!" —
Beat egg white into a foam, apply it to the neck before going to bed, and wrap a linen cloth over it. Bury the cloth the following morning. —
You take a piece of bacon and tie it around your neck overnight using a foot-wrap. Then, before sunrise, you hang it up on a tree and say, while facing east: “Tree, you have many knots; take away my knots, too!” (Transplantation)
Inflammations of all kinds: The following incantation proves effective here: “Fire or burn—burn, fall into the sand and not into the flesh. In the name of God!” while blowing crosswise three times over the inflamed area. — Another healing incantation goes: “Mild flight, mild fire, mild burn, I circle around you. God the Lord is the strongest man—He of the twenty-seven kinds, stroke by stroke—who can help and heal fire and burn.”
Epilepsy: For this insidious affliction—still considered incurable (at least in its most common forms)—sympathetic medicine offers a particularly large number of effective remedies. — The peony—also known medically as a remedy for epilepsy—may be used sympathetically as an amulet by wearing its root (dug up during a waning moon) on a string around the neck for nine days. —
Take chamomile and—using St. John’s wort gathered on the morning of St. John’s Day—make a dough and prepare a cake from it for the patient. —
Inflict a skin wound on the patient, place a small piece of feldspar into the wound, and allow the stone to heal inside it. — Take the fat of a wild cat (from a female for a male patient, and from a male for a female patient) and, during a seizure, smear it onto the patient’s navel using a black rooster feather or the ring finger, rubbing it in. (However, this remedy is hardly to be recommended, for a commentary on it states: “If the person could still be helped, he will recover; but if the illness was incurable, he will die.”) —
•

Write the patient’s baptismal name
six times on a small slip of paper and place it under the head of a deceased person. (Death magic)

When performing bloodletting on the patient during the moon's last quarter, one mixes the blood with warm milk and gives it to a dog to drink; the illness is thereby transferred to the animal. A variation of this involves letting a dog sleep near the sick person. Drops of blood obtained by pricking the finger during a seizure should be smeared onto the patient's lips once the attack has passed. —
After a seizure ends, all of the patient's clothing must be burned in an open fire. (Evaporation/Dissipation) —
During the seizure, remove the patient's shoe and hold its inner side beneath their nose. (The odor of sweat likely acts here as a potent counter-irritant.) Genuine coral worn around the neck, or a ring made from a white donkey's hoof or an elk's hoof, have proven effective as amulets.
At the onset of a seizure, immediately wrap a black silk cloth around the patient's head so that it is completely covered. Shortly thereafter (the convulsions subside almost instantly), place the cloth in a bowl of water containing dissolved vitriol and let it soak for about three hours. Then remove it—without wringing it out—and hang it in the shade to dry. (The efficacy of this remedy is likely attributable, firstly, to the calming influence of the black color, combined with the cloth's impregnation by the morbid exhalations released during the seizure. However, the true curative factor likely lies in the reactive effect intensified by the vitriol bath.)
In England, yellow bedstraw and wormwood (with either plant scalded in water or boiled in wine and administered in doses of three tablespoons daily) are considered remedies for this mysterious and sinister disease. The milk of a sow that has farrowed for the first time also cures epilepsy, as does weasel blood (the weasel is regarded in sympathetic magic as a demonic animal). Seven drops of blood from the severed tail-tip of a black cat are also effective.

Fevers of all kinds: Place a number of rye grains in the right or left hand. The patient holds them until they have warmed up, after which they are sown in a flowerpot or in the garden. (Planting)
A variation of this method involves using a piece of bacon instead of barley grains; the bacon is to be buried after fifteen minutes (transferring the disease-causing agent to the bacon).
Fingertip abscess (panaritium): Bind a live earthworm to the affected finger and let it die there. (Since this condition is also known as "finger-worm," the remedy likely aligns with the doctrine of signatures.)
Lichen/Skin eruptions: Rub with hedgehog ash soaked in oil; however, the affected areas must first be washed with baking soda dissolved in vinegar. (Hedgehogs play a major role in sympathetic magic.) —
It is beneficial to rub the eruptions in the morning with window condensation. (Window condensation is generally considered an effective sympathetic remedy.) —
Coat the eruptions with saliva in the morning and with one's own earwax in the evening (repeat 9–13 times). — Place several black slugs in a new, unused pot, sprinkle them with salt, and bury

the pot in the ground. After nine days, dig it up, distill the contents, and rub the resulting liquid onto the eruptions. —
Soak bread in water and place it on the eruptions; expose the bread to the light of the waning moon, then bury it that same night.
Furunculosis (boils): Stroke the boils seven times with a new lamp wick, then place the wick in a lamp that must subsequently be used. (The effect is achieved through the magical number 7 combined with the subsequent sublimation process.)

Another method involves using a [substance] dipped in methylated spirits, then applied to...
Bind garden snails over the navel with the shell opening facing the skin; they will turn yellow, and once they do, replace them with fresh ones and continue the process until they no longer turn yellow (transferring the ailment to the animal). Place a garden spider inside a hollowed-out nut sealed with wax and wear it around the neck for three days during the waning moon. On the third day, burn both the nut and the spider. (This is a process of pure sublimation, though it becomes a magical act if the patient urinates onto horse manure.)
• Placing the patient's urine in a pig's bladder—which is then hung in the chimney to evaporate—also cures the illness. A variation involves using a hollowed-out carrot instead of the pig's bladder. ■
The desired result can also be achieved by using the "sympathetic egg" (see entry for this).

Gallstones—which are usually associated with severe pain (colic)—can be eliminated if the primary home remedy (parsnip tea) fails by constantly chewing couch grass or couch grass root during the waning moon. — A cloth applied to a boil and left in place for several hours proves effective. — A plaster removed from an ulcer is placed at a crossroads. (Effect achieved through transference and evaporation.)
Go to a butcher when he is slaughtering a pig and ask for the bladder along with its fluid; empty the fluid out, have the patient urinate into the empty bladder, and then hang it up in the smoke. (Transference and evaporation.)
Gallbladder ailments and jaundice: Go early in the morning, before sunrise, to a spot where a chicory plant grows; dig it up without damaging the root, urinate into the hole, replant the stalk, and rake the soil back over it. — A person suffering from jaundice should pass urine through a new linen cloth as often as possible, hanging the cloth up to dry in the sun each time. (Sublimation)
—
A stone from the bladder of a bull slaughtered in May should be placed in wine until the stone turns yellow. The patient must drink this wine over an extended period, replenishing the liquid with fresh wine as it is consumed. —
About ten days before the new moon, dice a handful of garlic finely, steep it in a quarter-liter of alcohol in the sun, and have the patient take a small glass of the mixture daily, starting at the new moon. If the mixture is spent but not all the stones have yet been passed—despite the patient's urine having thickened—the remedy is replenished by adding fresh grain spirit.

Mental disorders: This term refers to frequent bouts of mental depression occurring without an organic cause. To treat this, use a small sachet containing hedge hyssop leaves as an amulet (to be worn around the loins).
Tumors—growths that are not part of the body's natural structure—are treated only during the waning moon; a plaster (not a drawing plaster) is applied four times in succession, with each one being removed on the third day. The first plaster is to be hung on a tree, the second buried, the third thrown into running water, and the fourth burned.

For ulcers that are not open, dab the area seven times with a fresh lamp wick; otherwise, let urine flow over the open ulcer (very painful, but healing). See also Furunculosis. As an amulet: carry nutmegs in your pocket.
Gout: The best-known and simplest remedy is to place earth on the afflicted area and leave it there until it warms up. Then, put the earth into a pot and plant a turnip in it. As the turnip grows, the gout will subside and eventually vanish. Once the turnip is fully grown, it must be thrown into running water. Crush a handful of dried mullein flowers into a powder and mix with three tablespoons of powdered chalk and "smith's water" (water used by a blacksmith to quench hot metal). Boil the mixture for 27 minutes in a cauldron that has previously been used to cook fish. Once cooled, apply the liquid as a compress to the gouty nodes or bathe the affected limbs in it. After use, pour the decoction into a hole dug in the garden. Apply once a month (during the waning moon). —
The aforementioned "gout turnip"—actually the white bryony (*Bryonia alba*), which is also used in homeopathy as a remedy for joint ailments—requires particularly careful handling. When digging it up, ensure that no part of the rootstock remains in the ground. Place a small piece of bread (previously rubbed against the gouty nodes) into the excavated hole, along with a pinch of salt and a copper coin. Wash and grate the excavated root, fry it in butter, and apply it to the painful areas. Leave this poultice in place for three hours, then bury it in the open hole. —

Combining the treatment with cupping can also prove effective. Once the moon has entered its last quarter, cut a branch from a willow tree a day later and prepare it for planting. On that same day, apply cupping glasses to the patient; afterwards, pour the extracted blood from the cups into a pot that is half-filled with the patient's urine—which must have been collected the previous day. Stir the mixture continuously for as long as the cups continue to yield blood. Then, place the willow branch into the pot—specifically the end intended for planting in the ground—and leave it there until three days before the new moon. Four weeks later, again prior to the new moon, cup the patient once more, add the blood to a fresh batch of urine, and mix thoroughly. Pour this mixture around the willow branch that was previously inserted, and repeat the entire procedure a third time after another four weeks. It is crucial to observe the lunar phases in relation to the affected body part; the moon must be positioned in the astrological sign that governs that specific part of the body. —
Take a piece of beef, moisten it with a little wine, and place it on the patient's painful area. After six hours, feed it to a dog. Take a handful of mullein herb...

— Gouty nodes in the big toe are known as *podagra*. Sympathetic medicine offers a wide range of effective remedies for this particularly common form of gout:
Take the skin from a vulture's foot (though this may be difficult to obtain); if the pain is in the right foot, use the skin from the right foot—otherwise, the left—
take a piece of chalk the size of an egg. Crush the chalk into a powder, pour over it water in which a blacksmith has quenched glowing iron, and boil the mixture in a fish kettle for half an hour. Once it has cooled to lukewarm, the patient should bathe their feet in it. Then, pour the entire mixture into a hole dug in the garden and cover it with earth. —
• Peony tea has proven effective as a home remedy.

Hair loss: Burn bees to a powder, mix with honey, and apply to the bald spots. —
Cut off seven hairs, bore a hole in a young poplar tree, insert the hairs into the hole, and seal it with a wedge. —
Urinary complaints: Take a generous handful of hare fur, burn it to a powder, and tie it up in a small cloth; then take three handfuls of watercress and boil the herbs and powder in wine. Drink the decoction while warm. —

Urinate either into running water or beside a running water conduit. — Placing the left hand in warm water also brings relief. Home remedy: Dead-nettle.

Skin ailments: Cure them by washing the affected area with March snow or, in May, with a decoction of birch leaves.
Hemorrhoids: Eat a goose egg on an empty stomach in the morning; the egg must be boiled in water fetched without speaking a word.
Nervous heart conditions: In addition to calming teas made from valerian or lemon balm, amulets are considered effective—specifically, a small pouch containing field horsetail worn over the heart, or a piece of jet stone worn on a necklace.
Corns: Rub them with bacon rind while saying: "May what I look upon grow, and what I touch wither away!" Then bury the bacon rind. —
Take a straw with three nodes from a manure pile, rub the corn with it, and throw the straw back to where you found it. —
Soak a small piece of yellow wax (note the color yellow again) with 3–4 drops of nitric acid, let it dry, and use it as a plaster.
Rub a forest slug (without its shell) against the corn until it stops secreting slime, then bury it. —
Dab the corns with rainwater that has turned bluish from contact with oak wood or bark boiled in it, and let it soak in.
Hysteria (and hypochondria): Sleeping on bay leaves has a beneficial effect on these conditions, which remain mysterious in many respects even today.

Impotence: Buy a live pike, carry it in silence to a flowing stream, urinate directly into its mouth, and throw it into the water. —

Pull up an oak vine stake, urinate into the resulting hole, and reinsert the stake upside down—so that the bottom end is now at the top—doing this before sunrise. —
Obtain a pig's bladder from a butcher, urinate into it, tie it securely shut, and hang it in the smoke. — A decoction made from boiled green walnut husks is exposed to the waxing moon, and the liquid is consumed in small doses. Prolonged use of this remedy is required. —
A decoction prepared from orchid tubers (specifically *Orchis* species) in water or wine is taken for 7–9 days during the waxing moon (one spoonful in the morning on an empty stomach). —
Operculate snails (snails with a shell-door), boiled in salt water, are fried with pepper and butter and then eaten.
Take a fresh egg while it is still warm, pour urine over it, and boil the mixture down until the volume is reduced by half. While pouring the urine into running water, crack the egg open slightly and then bury it in an anthill (a form of sympathetic transfer). Smear the testicles with fresh buck's blood; this must not be washed off until the third day. (Here, the buck appears to trigger the magical effect as a symbol of sexual potency.) —
Roast new, raw potatoes over a wood fire and eat them with the skins on. — Urinate through one's wedding ring on the wedding day. The ring must be attached to the index finger of the right hand by a red silk thread. This procedure should be repeated daily while the moon is waxing.
Sciatica: Boil pork in the patient's urine and then feed it to a dog. —
Take exactly 130 g of pork (ten times the mysterious number 13) and boil it in the patient's urine for 27 or 36 minutes. (It may be boiled longer, but the number of minutes must be divisible by 9.) Then feed the meat to a dog. (A variation of the previous method, combined with numerical magic.)

Furthermore, a magnet worn in the hip area acts as an amulet.
Colic: When the sun enters Scorpio, have a man climb a sturdy oak tree, nip off the acorns, and place them in a sack, as they must not touch the ground. An acorn crushed in wine relieves the patient of their ailment. —
Healing incantation: "I look out the window, I look into God’s house, I see a man who can help me with my colic! In God’s name!"
Home remedy: Powder made from the dried bulb of the autumn crocus (taken by the teaspoonful in brandy). —
Placing another person's hand on the stomach (animal magnetism).
Headache: Have another person place their right hand on the painful area and grasp their left hand with your right. (Animal magnetism) —
Combing one's hair on Good Friday, but leaving it uncombed on all other Fridays. (This is unlikely to be practiced.) — A piece of lemon peel the size of a *Mark* coin stuck to the forehead. (The active factor here is likely not sympathetic magic, but rather the skin-irritating effect of the peel's essential oils.) —
A black woman's veil, wrapped around one's head by a second person, with that person's hand placed on the affected area. (Apart from belief—autosuggestion—the active factors here are

the potential radiation effect from the soothing influence of the black color and, additionally, the magnetism of the hand.)
A specific type of headache is the migraine: Here, the use of a magnet is recommended; the north pole of the magnet is gently warmed and used to stroke the affected part of the head. —

The remedy used for many other ailments—boiling pork in the patient's fresh urine and then feeding it to a dog—is also appropriate here.
Cramps: (Stomach, intestinal, or calf cramps) Rub the affected area with a key or, even better, with copper. Home remedy: Peony petals are antispasmodic in any form.
Wear a piece of yellow iris root as an amulet.
Scabies: Rub with the fat of a black goose.
Ointment made of equal parts styrax balsam, lard, and flowers of sulfur; rub this in while in a warm room, and the next morning, scrub the body with soft soap.
Goiter: This swelling or degeneration of the thyroid gland causes various complaints. Home remedy: Bind dead-nettle externally over the area. —
During the waxing moon, press the goiter swelling crosswise with three fingers while looking at the moon. (Purely magical)
Use three rusty nails found on the road to stroke the goiter three times while invoking the name of God; afterwards, bury them under a stone or the eaves of a roof. —
Variant: Fresh tree bark may be used instead of nails. —
The sufferer should kill a mole by crushing it in their hand. The animal is subsequently roasted, ground into a powder, and fed to the patient—without their knowledge—in pea soup. (Highly questionable and hardly to be recommended.) Make a vertical incision in a willow tree standing by running water, along with a horizontal incision at each end of the vertical one; fold back the bark on both sides, cut out a sliver of wood, and rub the goiter thoroughly with it until the sliver becomes warm. Then place the sliver back in its original spot, fold the bark back over it, and bind it securely to the tree. (Pure transplantation) —

Mix the pulverized shell of a snail with a little water, apply the mixture to the affected area, and bandage it. Leave the dressing in place for nine days, or alternatively, coat the goiter regularly every three days with snail slime. The treatment lasts three months.
Paralysis: The sudden failure of certain muscle groups or limbs is always a very serious symptom (especially when occurring as a result of a stroke). Sympathetic medicine recommends applying moist clay packs to the back of the paralyzed person, repeating the procedure three times a day. After just under an hour, the packs must be removed and thrown into running water or into the garden (to allow the ailment to dissipate). If only specific limbs or parts of limbs are affected, partial applications suffice.
Liver ailments: Sympathetic medicine has so far been largely powerless against these very serious diseases. One might try using a fox's liver that has been washed in warm wine, dried in an oven, and pulverized. The patient must take a knife-tip’s worth of this powder daily during

the waning moon. The effect manifests as violent purging; however, no measures should be taken to interfere with the bowel movements.
Home remedy: Dried figs, eaten on an empty stomach.
Lung diseases: First, pneumonia—a condition always associated with a risk of death. Sympathetic medicine attempts to counter this through a form of transplantation: an animal lung is boiled in the patient's urine and then buried in the garden at sunset. — In the case of so-called pulmonary catarrh (chronic congestion of the lungs with mucus), copper vitriol should be used.

Air out a matchbox (or another small container) thoroughly, line it with clean white paper, and add a spoonful of old, crumbled copper vitriol; the patient then spits their sputum onto this mixture. The box is then sealed and buried in a cool, dark place (such as a cellar vault). — Chewing the resin of a forest fir is recommended to strengthen the lungs. Pulmonary tuberculosis: There are numerous folk remedies for this dangerous disease—which still claims many victims—that act upon the diseased organ primarily through the effects of volatilization. The radish plays a special role in this regard. Slice a radish into 13 pieces and arrange them in a glazed bowl. Cover the bowl with paper and place it in an oven where bread is being baked. Once the bread is done, remove the bowl from the oven, press the juice from the slices, and give the patient a spoonful in the morning and evening. — Place a chicken egg laid on a Thursday into a new earthenware pot and fill the pot with the patient's urine. Boil it for 13 minutes, then tap off the shell with a small wooden stick; throw the shelled egg onto an anthill and cast the pot into running water. — Take a calf's pluck (heart, lungs, and liver) while it is still warm, weigh it, and place it in a pewter bottle; add an equal weight of crushed white rock candy and screw the bottle shut tightly. Then place the bottle in a kettle of hot water and boil it thoroughly (for at least two hours); finally, check to see if the contents have completely dissolved into a liquid. Allow this juice to cool and administer one spoonful to the patient in the evening and another in the morning.
Hollow out three sweet apples and fill them with sugar, then replace the cut-off tops. Wrap each apple individually in wet white paper and roast it in wood ash. One apple is to be eaten in the evening before going to bed. —

Another radish remedy (a variation of the one mentioned above): Cut seven radishes individually into 13 slices, arrange them neatly in a cup, sprinkle sugar over them, and cover with a saucer. The vessel must stand in a dark cellar for seven days. After seven days, the juice that has formed is pressed out, and one spoonful is taken in the morning and another in the evening. (The striking emphasis on the numbers 7 and 13 marks this remedy as magical.) — 200 g lungwort (doctrine of signatures), 40 g wheat bran, and 80 g virgin honey are boiled down by half in a liter of beer within a new earthenware pot; the mixture is then strained through a linen cloth and bottled. A dose is to be taken after every main meal.

The "sympathetic egg" is used here according to a specific procedure, with the sublimation process linked to the mystical number 13. In this instance, one takes an egg laid on a Saturday, boils it for 13 minutes in the patient's morning urine, and proceeds exactly as described in the previously discussed egg remedy. The variation here lies in the fact that, for the first step, the egg is thrown into running water at sunrise, whereas for the second application (after four weeks), the egg is buried in an anthill. After another four weeks, the egg is thrown into running water, but at sunset. The first egg is boiled at midnight, the other two at noon—precisely at 12:00 PM. There is no mention of using a pot in this version. —
In accordance with the doctrine of signatures, animal lungs also play a special role as sympathetic remedies for this disease. For instance, a calf's lung is finely chopped and boiled in the patient's morning urine—specifically, until the urine has evaporated. The boiled-down... The lung is then wrapped in a white cloth and buried during the full moon. This process is repeated three times, specifically every four weeks during the waning moon. —
Fresh fox lung is sliced, washed in warm wine, dried in the oven, and pulverized. Take a knife-tip’s worth every evening.

The following remedy, consisting of crayfish, is based on astrological principles, as the lungs are considered to be governed by the zodiac sign of Cancer. The remedy calls for boiling three or seven crayfish, drying them in an oven, crushing them into a powder, placing this powder in a small linen bag, and tucking the bag under the patient's pillow for nine days. Afterward, the bag and its contents are thrown into running water at sunrise. —
A bottle of wine is buried in an anthill for a full year. The patient then drinks a small glass of this wine daily before going to bed. —
Rosemary and sage have proven particularly effective as herbal remedies. Sage tea remains effective even in advanced stages of the illness. Rosemary (leaves and flowers) is also beneficial, especially when boiled in red wine with honey. Devil's-bit scabious (*Succisa pratensis*) is another medicinal plant that may be used. —
One final recipe, combining the natural healing power of certain plants with elements of sympathetic magic, is as follows:
Mix three handfuls each of lavender flowers, sage, savory, lemon balm, peppermint, hyssop, speedwell, linden blossoms, and devil's-bit scabious in a glazed pot; pour in three liters of red wine; cover the pot with a lid and additionally tie a red cloth over it. Then, place the pot in the cellar for three weeks. After this time, the preparation is ready, and the patient takes one tablespoonful in the morning and one in the evening.

Stomach cramps: A magnetic plate worn as an amulet over the pit of the stomach proves effective. — For stomach ulcers: Lady's bedstraw; for all other stomach ailments: woodlouse powder, as well as the dried and pulverized inner lining of a chicken gizzard and a tea made

from lemon balm, hyssop, and horsetail. — Swallow three white peppercorns daily, followed by half a liter of warm cow's milk — or drink tea made from sloe berries.
Malaria: A dried snake's head worn around the neck as an amulet. — During an attack, the patient should bind oats under their armpits and later sow them in a remote location. Experience shows that these oats will not sprout.

Variant: During the fever attack, the sick person holds rye grains in their hands until they become moist. They are then buried in a field boundary strip. — A piece of soft rye bread, mixed with a little honey, salt, and an old spiderweb, is bound under both of the sick person's arms at noon and left there for 24 hours. Afterward, it is thrown into running water (sublimation). —
Variant: Instead of honey, a small dead grasshopper is bound to the patient's body along with the rye bread and salt; the mixture is left in place for nine days and then thrown into running water (transplantation to the animal and sublimation to the water). — A large garden spider inside a nutshell is hung around the sick person's neck. However, they must not know what is inside the nut. After seven days, the experimental amulet is thrown into running water. (Likewise: transplantation with sublimation.) —
The following remedies are also recommended: Before the attack, apply buttercup to the pulse points on both arms. Burn it after 24 hours. (Pure sublimation)
Urine passed by the sick person during the fever attack is mixed with flour to form a dough; a loaf is baked from this and fed to either a male or female dog, depending on the patient's gender. (Transfer to the animal.) —
Preventive measure: Strip the blossoms from three ears of the first flowering grain one sees and eat them. — Furthermore, eat seven bitter almonds early in the morning on an empty stomach.
N.B. In addition to these proven remedies, there are approximately 200 sympathetic remedies, regarding the value and efficacy of which opinions vary widely. —

Measles: Boil a heaping tablespoon of lentils in three liters of water. After pouring off the boiling water, repeat the process twice more with fresh water; only the third decoction is to be given to the patient to drink.
Rectal prolapse: Sit with bare buttocks upon a new, warmed oak board thickly coated with sheep or deer marrow. —
Eat, on an empty stomach, an egg laid on a Saturday that was secretly boiled at midnight.
Melancholy: Insert the "eye" of a peacock feather into the empty shell of a hazelnut and fill the remainder with mercury. Seal the opening with virgin wax. Carry the nut in your pocket as an amulet. (The effect likely stems from the absorption of the—in a sense—homeopathic potencies of the volatile metal; the accompanying mystical elements enhance the effect, particularly if there is a predisposition to hysteria.) — Variant: Sew the nut into a small piece of red taffeta and wear it around the neck as an amulet. —

A similar amuletic effect is achieved by drilling a hole in a chrysolite, filling it with donkey hair, and wearing the stone on the left arm. —
A red "swallow stone" sewn into calf leather and worn under the left armpit produces the same effect. —
N.B. According to light and color therapy, the dark red color exerts a modifying influence on blood circulation and, consequently, on one's mood.

Menstrual complaints: For a flow that is too light, chew one vetch bean daily—morning, noon, and evening. — For a flow that is too heavy, wrap a red silk thread around the ring finger. —
For a painful period, the woman should chew three common vetch seeds daily for nine days and repeat this process for nine days prior to the following period. —
For an irregular period, a tea made from wild pansies or a decoction prepared from a spoonful of fodder vetch steeped in a quarter-liter of sugar water with a teaspoon of brandy has proven effective. Take half a teaspoon of this daily in the evening. A jasper stone set in silver or a coral necklace worn around the neck acts as an amulet. —
In the event of a missed period (when not pregnant), rub the vagina with deer fat obtained from the genitals of a cow in heat. (An old remedy, though rarely used now due to the difficulty of obtaining the ingredients.)
Lactation issues: To promote milk production in nursing women, take a piece of cotton wool the size of two hands for each breast and place it against a man's bare chest for 10 minutes; then sprinkle it with finely crushed burnet-saxifrage root (8 g per breast) and apply the cotton wool. Milk-promoting remedies include strong beer (so-called "wet-nurse beer"), chocolate soup, oat gruel, and fennel tea. —
To suppress milk production: Wear a toadstone on the back as an amulet, or wear nine cork stoppers around the neck. Spleen ailments: A still-warm goat spleen is placed against the left side and, after some time, hung up to dry out. — Home remedy: A paste made from lentil flour, water, and vinegar is spread onto a cloth, which is then applied warm to the spleen.
Mouth rot: Home remedies include an infusion of vervain, or mouth rinses made from blackberry leaves boiled in wine, or crushed rue, hyssop, and sage mixed with a little bay leaf. Incantation: "Rotten mouth! Whale-yellow tooth! A cool wind blows upon you!" In the name of God.

Birthmarks (including port-wine stains and moles): Rub the areas considered unsightly with the head of an eel—while it is still bleeding—and then bury the head under a stone or beneath the eaves of a roof (the caustic properties of eel blood, which is considered toxic, may also play a role here). —
Rubbing with the hand of a corpse or with frog spawn. For port-wine stains, rubbing with pigeon blood has also proven effective. —

Nervous weakness (neurasthenia): An egg laid on a Thursday is first buried in the ground for three days. At noon on Friday, it is boiled in the patient's urine, using a pot that has never been used before. After boiling for seven minutes, it is thrown into running water. —
Hives (nettle rash): Rub itchy areas with couch grass root while burying the herb unseen. —
Kidney ailments: Yellow bedstraw has proven effective as a home remedy when consumed as a tea. — The leaves of scurvy-grass are also suitable for use in salads during the months of May and June. For kidney stones, a rather unappetizing remedy is said to help: the dried dung of a three-year-old bovine, distilled in water and taken before bedtime. —
Fainting (provided it is not a symptom of another illness and occurs spontaneously): Take the ring finger of the affected person's left hand and rub it vigorously. —
Place three cold keys on the pit of the stomach. (In addition to the metallic effect of the iron, the magical significance of the number 3 plays a role here.) —
Vinegar applied to the nose and temples—and also used to rub the soles of the feet—is effective without the need for sympathetic magic.

Ear ailments: Place rotten apples on the aching ear and bind them in place overnight with a headscarf. The next morning, throw them into the manure pit.
For ear discharge, clay compresses have proven particularly effective. The clay, once it has become warm and moist, should be replaced as soon as it dries out; the used clay must not be reused. —
For ringing in the ears (tinnitus), insert a small piece of camphor—previously dipped in onion juice and wrapped in cotton—into the ear. Juniper oil or bitter almond oil is also helpful.
Plague: For this dangerous infectious disease—which rarely appears nowadays thanks to our exemplary hygiene—people in earlier times used a small pouch containing coarsely chopped plantain (*Plantago*), worn as an amulet around the neck.
Smallpox: For this disease—which has also been virtually eradicated here through vaccination—an amulet was formerly used as a preventive measure. It consisted of a rue root worn around the neck.
Nocturnal emissions: A magical-medical amulet proves effective against such involuntary losses of semen. The sufferer—afflicted by a condition that significantly weakens the body over time—should have an innocent boy gather sorrel in the forest and carry it in his trouser pocket as an amulet.

Rheumatism: Meadowsweet boiled in wine has proven effective as a home remedy; it must be drunk several times a day. A tea made from scurvy-grass is also recommended.
Sympathetic magic suggests: sleeping with a guinea pig and bathing it at least twice a week in water containing hay flowers. — Variation: Cats or short-haired dogs may serve the same purpose as the guinea pig. A magnet is worn as an amulet; it can also be used to stroke the affected body part. — Fresh urine from the sick person—mixed with 40 g of table salt and a few of the patient's hairs—must be boiled for half an hour in a new earthenware pot, after which the decoction is to be thrown into running water. This process must be repeated for nine days.

— Green forest fern leaves should be placed on the afflicted limb; alternatively, a sack filled with fresh forest fern leaves can be used as a mattress pad. —
The "sympathetic egg" remedy is also effective (an egg hard-boiled in the patient's morning urine, opened with a small wooden stick, and then buried in an anthill). However, the phase of the moon must be considered here: ants are inactive during the new moon but work during the full moon and the intermediate phases. —
The remedy of rubbing the afflicted limbs with earthworm oil 2–3 times a day seems somewhat problematic.
N.B. Remedies recommended for gout may also be applicable here. —

Erysipelas: This ailment appears to offer the most favorable conditions for "sympathetic" treatment. A method frequently employed in such treatment is the use of spoken incantations. A popular charm runs: "O you most burning and fiery carbuncle, how hot and dark you are; with God the Father I seek you out, with God the Holy Spirit I drive you away." —
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Associated with the "bell charm" is the following incantation: "In all churches bells are ringing, in all churches hymns are singing, in all churches the Gospel is read; Erysipelas, you must die and decay. — In the name of God!"
A variant of this charm: "All the bells have rung, the Gospel has been sung, the Mass is being read; the little Erysipelas shall from this hour decay. — In the name of God!" Another variant: "Three bells I hear ringing, three songs I hear singing, three psalms I hear read; Erysipelas, you shall decay!"
As a preventive measure—or at the onset of the illness—the following is recommended: pour vinegar (not too sharp) over three brown slugs in an earthenware pot and, after three hours, use the liquid to rub the patient's face repeatedly. —

Apply a mixture of goat butter and a little saffron to the affected skin for three consecutive days. While doing so, murmur the following incantation: "Rose, I command you to stand still and spread no further; you shall wither away like a shoot on the fence."
Rubella: For this illness—which is generally mild—rubbing the body with the fat of a black goose is recommended.
Dysentery: For this disease, which often occurs in epidemics and can even be fatal in some cases (caused by inflammation of the colon lining), there are many folk remedies—in addition to the strictly necessary diet (only warm drinks and bland foods such as thin gruels, semolina porridge, rice, etc.).
Sprinkle three handfuls of salt onto the fresh stool and then throw it into running water. —
For older people, administer three spoonfuls (again, the magic number 3) of rendered bacon fat; for younger people, one spoonful usually suffices. —
A glass of schnapps containing the yolk of a freshly laid egg (active ingredient: the yellow color?). —

If the dysentery is accompanied by the passing of blood, dip a broad piece of wood into the patient's stool and then insert the wood into a piece of bacon. Next, take a small amount of fresh bacon from a male pig and melt it over the fire. While the wood remains embedded in the old bacon, administer 1–2 spoonfuls of the rendered bacon fat to the patient. — In cases of dysentery without blood loss (so-called "white dysentery"), take a large lump of clay and pulverize it; then obtain river water drawn from a point downstream, boil the powdered clay in it, and administer the mixture to the patient. —

Scarlet fever: The same sympathetic remedies indicated for fever should be used for this childhood illness, which is not without danger.

Insomnia: An old remedy—which seems to anticipate the influence of "invisible" cosmic rays—is to position the bed along a north-south axis, with the foot of the bed facing north, to align with the prevailing magnetic currents. — Herbal remedies include teas made from lemon balm and valerian; furthermore, all parts of the cucumber plant appear to promote sleep. Consequently, the roots, stems, and leaves should be finely chopped and left in a warm place for a few days. The resulting extract is taken by the teaspoonful before bedtime. —
It is also recommended to sleep on a pillow filled with hazelnut and fern leaves. —
Placing nine bay leaves under the pillow also promotes sleep. —
Variation: Place as many bay leaves under the pillow as the number of hours one wishes to sleep. —
During the waxing moon, one should eat three spoonfuls of poppy seeds (hence the name "opium poppy" or *Schlafmohn*—literally "sleep poppy") or chew aniseed. —
Without the sufferer's knowledge, place two hare's ears under their pillow.
Stroke: Although "sympathetic" remedies (folk cures based on symbolic association) are rarely used for this very serious condition—which is usually accompanied by partial paralysis and caused by arteriosclerosis (see the entry for that condition)—a few remedies are worth mentioning.
Preventive measure: Masterwort boiled in wine; drink a small glass of this mixture two or three times daily. —
As a first-aid measure—or before the doctor arrives—a strong man should place his bare foot upon the person who has suffered the stroke
and remain in that position for an extended period (this likely involves a magnetic effect). —
Every morning on an empty stomach, the patient should eat three or five mustard seeds, and their nose and back should be rubbed with an aromatic oil. —

Hiccups: A generally harmless but annoying phenomenon caused by the contraction of the diaphragm and the glottis. If hiccups occur while eating, place your fork so that the tines are facing toward you. —
If the condition arises at other times, take a few drops of vinegar on a lump of sugar. —

Pain relief: Certain herbs appear to possess, in addition to their natural healing properties, the special ability to draw out harmful substances, thereby acting through a sympathetic mechanism. They are used either fresh or dried in small herbal sachets applied to the painful areas. Notable examples include:
Blessed thistle (or sometimes referred to as avens/clove root), especially for headaches and eye pain. Silverweed, cranesbill, rosemary, and wood fern (all parts of the plant) for neuralgic pain.
Head cold (coryza): Masterwort (*Peucedanum ostruthium*) is a medicinal herb for this; chew it and then spit out the chewed matter. It is also effective as a tea. —
Home remedy: Steam the head over steam generated from clay-infused water.
Sympathetic remedy: Blow nasal mucus onto a small piece of blotting paper and expose it to fresh air to evaporate. A second piece, treated in the same way, is thrown into water after three hours, and a third is committed to the fire after another two hours.
Sweaty feet (also sweaty hands): Rub frequently against damp cellar walls. —
Take freshly burnt linden charcoal powder in water or lukewarm milk, morning and evening. —
General measures: Keep feet dry and warm, change socks frequently, and take daily hot foot baths lasting half an hour.

Hearing loss: Seeds of forest fern stuffed into the ear in small, thin bags.

Variant: Cranesbill herb. However, it acts as a drawing agent and must therefore be thrown into running water after use (renewing it every three days). —
Add a three-finger pinch of chamomile to a peeled onion; place the mixture in a little water and leave it in a dark place for three days; then strain through a linen cloth and instill five drops into the affected ear five times daily. (Only the magical numbers 3 and 5 are effective in this sympathetic remedy.)
Dizziness: A home remedy is ribwort plantain juice mixed with honey; also, frequently smelling camphor and Russia leather. Older remedies include the heart and brain of a squirrel. —
Sympathetic: Chew nine caraway seeds daily. The importance of the magical number 9 is evident from the fact that the desired effect fails to occur if the number is changed. — An amulet made of elk hoof worn on the finger is also effective. —
Heartburn: Burn a fresh piece of cork to charcoal on glowing iron, then pulverize it and take it with milk. Variant: Use linden charcoal powder instead of cork.
Purely sympathetic (magical number 5): Chewing five bitter almonds.

Freckles: This condition also offers a fertile field for sympathetic magic. Among the numerous remedies, the best-known are:
A handful of dried beans, steeped in a bottle of red wine, is kept in a warm place for nine days. For the following nine days, a small amount of the liquid is poured into the washing water each day. —

Take the person wishing to get rid of the troublesome freckles to a place with vaulted ceilings or old walls; rub the wall with an open hand until it becomes damp, then stroke the affected areas on the person's skin. Repeat this process three times. Then leave the place with the person without looking back, and forbid them from ever visiting the site again.
Variation: The patient can perform the procedure alone but must ensure that the stroking is repeated exactly seven, nine, or thirteen times. — During the waning moon, apply frog spawn (see Goethe's *Faust*)—which has previously been exposed to moonlight in a glass bowl during the full moon—to the troublesome freckles. —
Variation: Use snail slime instead of frog spawn. •
One can also perform the application using the snail itself, but it must then be thrown behind one's back.

Stone-related ailments: A proven home remedy is to sit over the steam from horsetail (*Zinnkraut*). — (See also under gall bladder and kidney disorders.)
Stabbing chest pains (provided they are not caused by organic disease): Rub the chest with fresh fern fronds, which are subsequently buried in the garden. —
Alcoholism: A rather peculiar remedy recommends letting a young eel die in schnapps and then giving the mixture to the drinker. —
Scrapings from the addict's fingernails are added to brandy, which is then consumed.
Typhoid fever: Peppermint is effective against this very dangerous infectious disease (especially in the early stages). Place 50 g of the herb in the chamber pot and pass the morning urine onto it. Then place the pot back under the bed and pour its contents into running water at the next sunrise. This procedure must be repeated three times. — If the patient is male, a rooster must be slaughtered; if female, a hen. The patient is to be rubbed with the fresh blood. The phase of the moon is irrelevant to this procedure.

Nausea: A sheet of blotting paper soaked in brandy or spirits and placed on the stomach helps. —
Ganglion (cyst): Bleached bones—gathered in the wild during a waning moon and pressed three times against the ganglion—have proven effective here. Afterward, they must be thrown away backwards, preferably into running water. —
The blood from a minor, self-inflicted wound—absorbed by a cloth used to dab the ganglion—also helps. The cloth must be buried after use. —
Go to an elderberry bush on three consecutive Fridays during a waning moon, but before sunrise; take a leaf each time and rub it onto the ganglion. Prick any resulting blisters with a needle. —
Flatten a lead bullet (one that has killed game) and press it firmly onto the ganglion. —
During a waning moon, take a pebble found by chance, press it crosswise three times onto the ganglion, and throw it behind you. — (This remedy can also be viewed as a variation of the bone

remedy mentioned above.) — Bind a copper coin as tightly as possible—preferably with a leather strap—onto the ganglion. The coin acts as an amulet here. —
Infertility: The woman in question should wear a seven-year-old boy's tooth, set in a gold bracelet, as an amulet on her bare right arm. —
During a full moon, dig up a pair of "boy roots" (mandrake roots) where a male and a female plant grow side by side. Feed the male root to the woman in one of her favorite dishes, while the man must carry the female root on his person as an amulet, wrapped in a purple silk cloth. —

To determine which partner is responsible for the infertility, collect early morning urine in two separate vessels and drop a lentil or a barley grain into each. The person whose urine causes the lentil or barley grain to sprout within a maximum of 12 days is the fertile one. —
Vein laxity: While this condition is not yet considered a disease in the strict sense, it nonetheless indicates a risk of the veins rupturing—an ailment that is difficult to cure and often requires many months of treatment. Therefore, the slackened veins must be treated preventively.
Apply a poultice to the affected vein areas made of sawdust moistened with a decoction of a handful of oak bark boiled in 1–2 liters of water. Leave this thick paste in place for about an hour. Alternatively, good wine vinegar may be used instead of oak bark. If knotted veins (varicose veins—see also under that entry) have already formed, bind an eel skin around them; this acts like an amulet.
Poisoning: The remedies to be used depend on the type of poisoning. "Sympathetic" remedies are not appropriate here, as the situation always involves acute danger. If the stomach has been affected by spoiled food, the best antidotes are lukewarm milk, black tea or coffee, or even warm water with baking soda, as well as oat gruel and peppermint tea.
For acid burns, do not use water; use only milk, or sulfur fumes and acetic acid. For alkali burns, use only vinegar diluted with water; for gas poisoning, provide fresh air, artificial respiration if necessary, and a little fresh water.

Dislocation: "Sympathetic" incantations are employed here—for example: "(Patient's name), you have dislocated a joint; the Jews hanged our Savior. Just as His hanging did Him no harm, may your dislocation do you no harm," or "Peter and Mary were riding together on a horse across a bridge. The horse stumbled and twisted a leg. Peter jumped down and prayed to God the Father, asking that all limbs be restored—limb to limb, tendon to tendon, vein to vein, and bone to bone. I ask for the same. In the name of God!"
Calf Cramp: Rub the affected area with a steel key. — As a preventive measure, place three hazelnut twigs—with catkins still closed—at the sufferer's feet, beneath the bedsheet.
Warts: Perhaps for no other condition has "sympathetic" healing become as popular as for this skin anomaly, which is generally perceived as bothersome and unpleasant. Here, too, the use of incantations—especially under the influence of the moon—plays a primary role. From the myriad healing spells used to treat warts, a few examples may be cited:

"The bells toll, the dead pass away; and just as the dead pass away, so too shall your warts pass away!" (In conjunction with bell magic) — or
"The bells toll for the dead; warts—what do I care for them?!" (Combining bell magic with magic related to the dead) — or
in conjunction with stroking an onion: "What I gaze upon shall thrive; what I stroke shall vanish."
These examples may serve to supplement the incantations cited earlier in this book, allowing us now to turn to other sympathetic methods of wart removal. —
One throws as many peas or beans backwards over one's head into running water as there are warts. It does not matter whether the seeds rot or not.
One rubs the warts with a piece of bacon rind and buries it; once it has rotted away, the warts will have disappeared. —

Variation: Instead of the rind, use a snail; then crush its shell and bury the animal.
Make a small incision in the wart so it bleeds slightly, place some of the blood on a small piece of linen, and bury it. —
Take a long piece of thread—preferably red—tie it around each wart individually, and pull the thread tight. Bury the thread afterwards. (This involves a combination of the practice of tying off warts—which is common even without sympathetic magic—and the method of inoculation.) —
This procedure is used primarily for pointed warts.
Touch each wart with a separate pea at the moment the new moon appears in the sky. Then, place the peas in a small bag and throw it behind you. —\

Rub the warts with unsalted, unsmoked bacon during a waning moon, then bury the bacon. —
Take a firm apple, cut it in half, and rub the cut surfaces vigorously against the warts until they bleed slightly. Then tie the apple halves back together with a piece of string and either bury them beneath the eaves of a roof or throw them into a river. —
Spurge sap (considered a demonic plant) pressed firmly onto the warts will eliminate them. The plant itself must be discarded. With this potent remedy, the warts begin to dry out; it is advisable to apply a bandage, as the drying warts are very sensitive. — Rubbing the warts with walnut blossoms causes them to disappear. —
Coat the wart with the sediment from your own urine (collected in a chamber pot) and let it dry on the wart. —
Onion juice mixed with salt and rubbed onto the wart proves very effective. — Variation: Bind an onion skin over the wart for three days. —

Cut an onion in two. Rub the wart three times with one of the cut surfaces, then put the onion back together and bury it under the eaves of the roof. — Frequent rubbing with celandine also removes genital warts.
Dropsy: This collective term refers to a general infiltration of the subcutaneous tissue and certain internal organs with an unusually large amount of fluid. The cause of this condition is either kidney disease or a weakness of the heart muscle. In the former case, dropsical swelling appears on the face; in the latter, in the legs. During times of famine, such swellings—known as edema—were also frequently observed, though they disappeared on their own once nutrition was sufficient. First, a few home remedies may be recommended:
For abdominal dropsy: Rubbing the abdomen with warmed olive oil or linseed oil, as this increases urine output. —
Elder leaves and flower clusters may be chewed or consumed as tea. — Likewise,
dried and crushed elderberries steeped in wine prove effective. Rapid improvement can also be achieved using a handful of stonecrop (sedum) boiled in a
liter of water. — Lily of the valley is considered particularly effective in sympathetic healing. The flowers must be picked by a child, then soaked in water for three hours; the patient is then given this water to drink three times a day for seven days. Aside from the use of the magical numbers 3 and 7, the sympathetic effect likely stems from the fact that the flowers must be picked by a child, whose natural vitality does not deplete the flowers of their active properties.

Leukorrhea: A home remedy is prolonged drinking of white clover. This also has a sympathetic effect—according to its signature—which is further supported by the fact that it can be worn as an amulet in the form of a loincloth against bare skin.

Worms: An old, albeit very unappetizing, recipe, which is only reproduced here for its curious nature, recommends drowning 13 earthworms in brandy and swallowing it. — Let a newt crawl over a cloth and tie this to the patient's bare body. It must be worn for five days.

Let a newt crawl over a cloth and bind it to the patient's bare body. (The effect of this somewhat peculiar remedy may lie in the fact that the newt is a sworn enemy of all worms and particularly likes to eat earthworms, which in turn resemble the roundworm in the human digestive tract. Since the roundworm has an antipathy towards the newt on the body of its host, it leaves the field and departs.) — Chew fresh leaves of the wormwood plant, which, according to its signature, is a vermifuge. (The leaves resemble intestinal villi, and the spherical flower heads never become wormy. —

Wound treatment: Here, the points already discussed in detail regarding "sympathetic powder" are of primary importance. The following should also be observed when treating wounds oneself:
Use only damp linen for dressings, as this helps soothe any existing inflammation and cleans the wound. Furthermore, do not change the dressing too frequently (once improvement has set in, renewing it once a day is sufficient). Discarded dressings should be thrown into running water or a manure pit, or buried; they must not be burned. The following mixture is considered an effective wound balm:
Boil 1,375 g of olive oil, 375 g of white resin, and an equal amount of fresh wax together over a gentle heat for 45 minutes, stirring constantly; then strain the mixture through a linen cloth and boil it again in a separate pot, adding 80 g of rosemary oil, 40 g of turpentine, 40 g of white balm, and 20 g of spearmint oil. Once cooled, store the mixture in a tightly sealed earthenware pot.

This balm has also proven highly effective for old, open wounds—such as those associated with varicose veins (in which case it is spread onto an ox bladder and then applied)—and for bruises. For bruises, it is rubbed in by hand and then covered with a bladder. —
Teething: Greater celandine worn as an amulet around the child's neck is effective. — Variant: Instead of greater celandine, the tooth of a one-year-old foal on a blue silk ribbon may also be used. —
A silk pouch containing vervain, worn by the child as an amulet from the eleventh week onwards.
Toothache: Another condition well-suited to sympathetic magic.
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After washing in the morning, dry the right hand first,
and only then the face and the rest of the body. —
Draw blood from the gum using a clean nail, then drive the nail into a tree or into a crack in a dark cellar while facing east. —
Bind fleabane to the painful area until it dries out, then bury it beneath the eaves of the roof. —
Place a young dog on the painful area. —

Variant: The warm hand of another person (Od-magnetism?). —
Go to a willow tree early on a Friday morning before sunrise; using a knife, loosen the bark on the side facing east and cut a splinter from the trunk. Prick your gums with this splinter until they bleed, then insert it back into the trunk, replace the bark over it, and smear it with the earth found at the tree's roots. This procedure is to be repeated on three Fridays. —
Spoken incantations also play a major role here. Of the numerous relevant sayings, one of the best-known is cited here:

"Saint Peter stood beneath an oak bush. Then our dear Lord Jesus said to Peter: 'Why are you so sad?' Peter said: 'Why should I not be sad? My teeth are rotting in my mouth!' Then our dear Lord Jesus Christ said to Peter:
'Peter, go to the ground,
take water in your mouth.
Spit it out upon the ground, then your teeth shall be sound!'
Diabetes: For this ailment—commonly known as sugar disease—a tea made from equal parts of psyllium and greater celandine (five cups daily) has proven to be an excellent home remedy. — Sympathetic remedy: Boil 250 g of sugar in the patient's morning urine in a new earthenware pot until the urine has boiled away. The residue is discarded: once by throwing it into running water, and once by burying it. — A careful diet must be observed for this illness.
b) The magical-sympathetic treasury of home remedies
As we shall now see, the practice of 'sympathy'—or sympathetic magic—by no means limits itself to providing remedies for human illnesses and physical ailments; it also encompasses measures relating to external prosperity, particularly regarding one's possessions in the home, farmyard, and fields."

Much of this material involves pure magic—likely preserved in folk belief as a remnant of those more or less problematic medieval grimoires to which an entire chapter of this book has already been devoted. Although the recipes from this so-called magical-sympathetic domestic treasury often appear even more absurd than the medicinal ones, a selection is presented here—if only for the sake of curiosity. It must be explicitly stated, however, that the *Sixth and Seventh Books of Moses*—a work inevitably tainted by the pervasive odor of superstition—did not serve as a source for a single one of these recipes. In fairness, it should be acknowledged that this peculiar book does contain some quite sensible recipes, particularly those involving the natural healing properties of certain herbs. And now, the recipes themselves, listed in alphabetical order—which, it bears repeating, everyone is free to evaluate according to their own taste and, if they wish, put into practice.

Absent persons: determining whether they are still alive.
Break off a stem of orpine (also known as *Wundkraut* or *Knäbleinskraut*) and tuck it under the eaves in a secluded spot. If the person is alive, the plant will continue to grow for a time, even as the lowest leaves wither; if the person is dead, the plant will quickly perish.
Attaining a great age.
To do this, select a large, old, yet still vigorous oak tree. In autumn, at the time of the equinox, dig around the base of the roots, drill holes into the roots at various points, drive in spigots, and attach jars to them—sealing the joints with putty to prevent any impurities from entering. Then cover the excavation back up and leave it until spring; upon digging it up again, one finds the jars filled with oak sap—a loss of sap that causes the oak to die. Take a spoonful of this sap

every morning on an empty stomach; you will witness wonders and gain in vigor, health, and strength. The dead oak, having surrendered its life to the human, is then felled and used for other purposes. (In this final sentence—where the oak, universally regarded as a symbol of strength, yields its life to the human—the sympathetic principle of reciprocal influence is clearly demonstrated.)

Fertilizing a field without manure.

Take the amount of grain you wish to sow and soak it for a day and a night in rich, thick liquid manure; then sow it in an unfertilized field. It will sprout as vigorously as if it had been fertilized with the finest manure.

To induce ants to leave their mounds:

This is achieved by inserting fish offal into the mounds.

To keep trees free of moss:

Wash the tree trunks and branches with liquid manure from the pigsty; this simple remedy proves highly effective.

To protect trees from game:

Coat the tree bark with a mixture of fish oil and ochre, starting from the ground up to a height of two feet. Renew this coating two or three times during the winter. Do not, however, coat the buds with the mixture.

To protect trees from ants:

Crush charcoal made from good wood, paint a broad band around the tree trunk using vegetable oil, and dust it as thickly as possible with the charcoal powder; no ant will dare venture onto the tree.

To make trees bear fruit:

Whip the young tree in November and February with moderately thick ropes;
this stimulates the flow of sap.

To ensure trees retain their fruit:

If you wrap a leaden band around a tree, it will not drop its fruit and will become even more productive.

To protect young trees from animal damage:

Take 16 crayfish from running water and place them in a pot of water, covered, and leave them outdoors for eight days. Sprinkle the young trees with this water, and you will see wonders.

To wake from sleep at any desired hour:

Take as many bay leaves as the number of hours you wish to sleep, wrap them in a fine cloth, tie them to your temple, and lie on your left side; you will certainly wake up.

To catch a large number of fish:

Take a stag's liver, steep it in honey, and place it on the hook; you will witness wonders.

To drive away fleas:
Scatter soil taken from the first furrow a farmer plows in the spring.
To strengthen a weakened memory:
Take the gall of a partridge and rub it on your temple once a month; you will gain a good memory.
To accustom dogs to yourself:
Give them bread that you have carried under your armpit so that it is soaked with sweat.
To make hens lay eggs constantly, even in winter:
When nettles begin to produce seeds, take the topmost shoots, dry them, mix them with bran, and feed them to the hens.
To protect cheese from maggots and worms:
If you place St. John's wort with the cheese, no worms will grow in it; and if any are already present, they will die and fall out.
To make a cow conceive:
Take nine buds from alder trees in the spring, grind them into a powder, and feed it to the cow on freshly baked bread.

To help a cow produce plenty of milk:

When a cow calves for the first time, give her half an eel's tail wrapped in half a piece of bread, and she will give lots of milk.

If a cow gives blood in her milk:
Take calendula herb and feed it to the cow. Boil the herb with water and wash the udder with it. Then milk the cow over a ember and let the steam touch her udder.
To know if a sick person will die: Place green dead-nettles in the sick person's urine. If they are still green after 24 hours, he will recover; if they are rotten and withered, he will die.
To get rid of a troublesome love:
Put on new shoes and run fast until your feet are sweating. Then take off your right shoe, pour beer or wine into it, and drink it. From that moment on, you will resent that person.

The same instruction is given by the sympathetic proverb:

"If you wish to be free from love, pour wine into your right shoe, drink and beseech Melchidael (corresponding to the constellation Aries), then love will be lost."

While this proverb dispels the spell, the opposite can be achieved with the following: "If you wish to compel a virgin to love, let your plea reach Hamaliel (corresponding to the constellation Virgo), then lay your veil under the threshold of her door, and soon she will be yours."

(Add to this: In 1725, Peter Hammer published a German translation in Cologne of an old Hebrew parchment manuscript from the year 1387, entitled "The Great Egyptian Revelations," which states, among other things:

"To create unbreakable love between two people:"

Before sunrise, bake a cake using honey, cream, and flour. Then write the names of the two persons upon it, let it lie out under the open sky in the dew for seven nights, and each morning—before the sun rises—take the cake and recite the following prayer over it; finally, give the cake to the two persons to eat.
The Prayer:
"O Adonai, God of Hosts: Look with favor upon the work and intent of Thy servant and send Thy power into the hearts of [insert names], that they may be faithfully and lovingly united, and that each may truly love the other as their own heart." To make a husband love his wife:
Before sunrise, the wife should take a new incense burner, place seven newly lit coals upon it, and set it beneath an apple tree that bears fruit; she should then sprinkle incense over the coals. Meanwhile, she must go to a running stream and wash her face and hands clean. Then, taking pure wax, she should inscribe the words upon it and cast it onto the coals; once the incense has fully burned away, she should pluck the finest apple she fancies, touch it with the incense smoke, and give it to her husband to eat.
The Words:
"As an apple tree is among the wild trees, so is my beloved among the young men." (N.B. If it is not the season for apples, one may do the same with apple blossoms or flowers and have the husband smell them.)
If the situation is reversed—that is, if the wife is to love the husband—he should perform the same ceremonies beneath a rosebush, then pluck three roses and have the wife smell them. But the words that the man is to write upon the wax are these words:
“As the rose is among the thorns, so is my beloved among the daughters.”

To give a knife extreme sharpness:
Take good steel; then distill earthworms and mix in radish juice; quench the glowing steel in this liquid four or five times and fashion knives or swords from it; they will cut iron as if it were lead.
To determine if milk has been watered down:
Take rushes, dip them into the milk, pull them out, and let a drop fall onto a fingernail. If it spreads immediately, there is water in it; if it remains round like a small bead, the milk is unadulterated (N.B.: according to this experiment, however, there should be no adulterated milk left at all).
For a horse that refuses to be shod:

Place a small, round pebble in the horse's ear and hold the ear shut with your hand; it will soon stand still. It will become even more patient if you try this with both ears.
To spare a horse from fatigue:
Hang large wolf's teeth on the horse; then it will not tire.
To protect horses and cattle from horseflies:
Coat the animals with the juice of pumpkin leaves; then the pests will stay away.
To cure a horse or other livestock of proud flesh (fungal growth):
On a Friday before sunrise, go to an old wall where the stones are covered with moss; rub the growth crosswise with such a stone and return the stone to its original place. Do the same the following Thursday at the same time, and again on the Friday; the ailment will soon subside.

To cure saddle sores on a horse: Take flea-bane (also known in some places as *Rodteisch*), a plant that grows—especially in damp areas, near puddles and streams—in many regions; its leaves resemble willow leaves and are often marked with small black droplets (a "signature"). Crush some of this herb between two stones and place it on the horse's sore until it warms up. Afterward, bury it under the eaves of a roof or in manure, or throw it—stones and all—into a privy, ensuring only that it rots quickly. Then, wash the sore daily with fresh well water; it will heal without any other treatment as soon as the herb begins to rot—even if proud flesh has already formed, the wound required cutting, or the horse is ridden every day. — Should maggots have already infested the wound (or any other), insert a few hairs from the animal between the layers of bark on a black aspen tree before sunrise, and repeat this process for several consecutive days.
To transfer horse-strength to a human: Take the semen of a stallion (obtainable at a stud farm) and mix it with good soil. Plant black carline thistle (*Eberwurz*) in this mixture and let it grow. A person who eats this—or even just carries it on their person—and spends time in a stable containing strong horses will drain the horses of their strength and acquire it for themselves. However, the aforementioned root must be planted shortly after the new moon and... two or three days before the following new moon...

Rat infestation:
Take a bath sponge, cut it into cubes, and toast them briefly in hot lard; Then place it where the vermin congregate and set out something for them to drink; once they have eaten and drunk of it, they will swell up and die. — Alternatively: Gather hound's-tongue at the beginning of summer, when it is at its most potent; crush the stems and scatter them in the area to be reclaimed. — In the same way, strength can be taken from other animals and transferred to a human or even to another animal.

places where rats are found; all the animals will immediately leave the house, for they have the utmost aversion to this herb.

Gold ring as an alarm:
Suspend a smooth gold ring over a glass and place the glass on a small table near the head of the bed; at the time you wish to wake up, the ring will strike against the glass.
(Another very common method is to tap the number of the hour at which you wish to wake up against the bedpost.)

Caterpillar infestation:
To protect fruit trees from caterpillars, go to the trees on Good Friday, drill holes into them—slanted downwards—reaching as far as the pith, and pour good, pure olive oil into these holes; afterwards, plug the holes with thorns from a thornbush. If dealing with vegetables, go to the field in question before sunrise and take
• one caterpillar from the east, one from the west, one from the south, and one from the north; weigh these four caterpillars, take an equal weight of powdered blue vitriol, place the caterpillars in a small cloth, sprinkle them with the powder, tie the cloth shut, and hang it in the chimney to dry. This eliminates all the caterpillars in the field.
To learn what one wishes to know from a sleeping person:
Place a raven's heart (perhaps because this bird is considered a symbol of wisdom) upon the sleeper's heart; they will then blurt out everything.

To gain physical strength:
Take good, clear red wine, seal it securely in a bottle, place the bottle in an anthill on a Thursday, and leave it there for a full year. On the Friday following the anniversary of that day, retrieve the bottle and drink the wine; doing so will grant you immense strength.

To prevent pigeons from flying away:
On a Friday, place the pigeons in the coop and pluck two feathers from the lower part of each bird's right wing; secure these feathers within the coop so that none fall out, for as long as the feathers remain there, no pigeon will fly away.
To lure pigeons into the coop:
Mix herring brine, hemp seeds, vetch, peas, burnt glue, salt, bean flour, and honey in a pan; bring the mixture to a boil and let it cool. Then, form the mixture into a feed mass and place it in the coop for the pigeons to eat. Pigeons that fly off will bring back many strangers due to the scent clinging to them, allowing you to catch a large number of other pigeons with just a single pair. — The same result can be achieved by boiling aniseed in water until the seeds burst open. Then, let wheat grains soak in that same water for three days and scatter both the aniseed and the wheat in the yard or coop; any strange pigeons that eat it will feel as though they belong to that coop. To drive them out of the coop, throw owl feathers inside. Universal Medicine:

The oil distilled from the blood of young, healthy men cures all internal ailments and external injuries. Taken daily—one drop in wine—it not only protects against disease but, as an elixir of life, prolongs life itself.

To drive away bedbugs:
Shut 7–9 bedbugs in a tight-fitting little box and secretly place it in a dead person's coffin so that they are inevitably taken to the grave; the bedbugs left behind will then disappear after a short time. (Funerary magic)

...drink this wine. Afterward, one will possess immense strength.
Vineyard—to know whether good or bad wine will grow:
Dig a hole two feet deep in the vineyard, take a clod of the excavated earth, and place it in a glazed vessel; then pour fresh rainwater over it and stir the mixture. Let it settle and clear, then taste the water; if it tastes somewhat salty, bitter, or pitch-like, the wine will not be good; but if the water is sweet and pleasant-tasting, good wine will grow. — To keep grapes fresh for a long time, take fresh clay (free of sand) and mix it into clean water. Dip the grapes into this just as they are picked from the vine, then lay them on a board in the sun to dry; afterwards, place them in a small barrel, seal it tightly, and store it in the cellar. The grapes will remain fresh for a full year. — To make wine strong, leave a space the depth of a hand-span at the top of the barrel where it is to ferment, and pour half a liter of good spirits into the barrel—taking care not to let it splash in violently. The wine will then ferment gently, remain sweet, and—due to the added spirits—become stronger than other wines. —
To prevent thunderstorms from spoiling the wine (or beer), place vessels containing glowing coals in the cellar; the fumes they emit repel the effects of the storm.

For numb limbs:
Place mullein seeds in a jar, tie the opening securely with a bladder, and bury it quite deep in an anthill. After ten days, retrieve it; there will be liquid inside the jar, which is to be rubbed onto the limbs.

To keep someone away from card games: Take a deck of cards with which the compulsive player played on a Friday, throw the cards into a grave, and from that moment on, he will loathe the game.

The Moon—considerations regarding its role in sowing: a) General rule: During the waxing moon, sow in the morning; during the waning moon, sow in the afternoon. No grain—with the exception of peas and vetches—should be sown during the change of the moon.
b) Specifics: Rye and wheat must be sown during the waning moon; summer grain and March barley during the last quarter; oats in March during the waning moon (for if sown in April, they yield more straw and fewer grains). Buckwheat during the last quarter, otherwise it blooms continuously; peas likewise for the same reason; vetches, depending on whether they are intended for grain or fodder.
Lunar position for weather forecasting: The weather on the fourth and fifth days after the new moon determines the weather for the entire month.
The weather on the fourth day after the new moon—in the morning, at midday, and in the evening—indicates the weather for the first quarter, the full moon, and the last quarter, respectively.
Depending on whether the upper tip, the middle, or the lower tip of the waxing moon appears darker, rain will occur during the first quarter, the full moon, or the last quarter.

Patient—determining if a critically ill person will survive the month:
Limbs, numb or "asleep":
Place mullein seeds in a jar, tie the opening securely with a bladder, and bury it quite deeply in an anthill. After ten days, retrieve the jar; a liquid will have formed inside, which should be rubbed onto the affected limbs.
Card playing—to keep someone away from it:
Take a deck of cards that the compulsive gambler used on a Friday, throw the cards into a grave, and from that moment on...
Place the patient's urine in a glass and shake it until it foams; then, using a small ear-scoop, remove earwax from the patient's ears and add it to the urine. If the foam separates or disappears, the patient will survive the month.
To keep sparrows away from fruit trees and crops:
Wind several strands of light-blue wool yarn around the trees in question, or—for pea plants—stick small stakes into the ground and string wool thread around them.
To fix over-salted food:
Place a clean, smallish bath sponge into the dish and remove it after a while; you will find that it has absorbed all the salt. If the food remains too salty, wash the sponge thoroughly in warm water and place it back in. To draw salt out of salted meat, wrap it in a linen cloth and leave it overnight in sand, which will absorb the salt. To make over-salted soup edible again, pour it into a tureen, spread a thin cloth over the top, and sprinkle salt onto the cloth. This will soon absorb the salt contained in the soup.

The Importance of Medicinal Herbs According to the Latest Research Findings.

"Nature is still the best physician, for it holds healing treasures that contain an effective antidote for every ailment. Making these healing powers accessible to suffering people is our sacred duty."

This was roughly the motto of the naturopathic practitioners' congress held in Bad Kissingen in 1957. Around 800 participants, including a number of licensed physicians, received new suggestions and insights from the various branches of their practice. Of greatest interest were the new research findings on the actual active ingredients in medicinal plants for the benefit of suffering humanity.

Thus, many herbs that modern medicine had forgotten or at least unduly neglected had been rediscovered, so to speak, by the new chemically and biologically oriented pharmacology.

It was only a few years ago that the lost knowledge of these natural healing treasures was revived. It was loners and outsiders who had conducted all sorts of problematic experiments, shaken the dust from yellowed herbals and mysterious, magically tinged proclamations, and then tried out the old recipes after all. In doing so, one inevitably encountered sympathy from time to time, so that this too occasionally surfaced at the aforementioned congress, even though it was not on the agenda. But more on that later.

First, it was something else that made the healing plants appear to the congress participants as a medicine of the future. For some time before that congress, physicians had been warning with increasing frequency against the misuse of penicillin and other antibiotics, which had practically acquired the reputation of magic potions. It had been discovered that the overly arbitrary and uncontrolled use of these highly effective mold-based medicines

...medicines that no longer killed pathogens but instead rendered them resistant over time, thereby breeding new and even more potent strains.
Amidst this alarming realization regarding the downsides of antibiotics came the discovery of new active agents in time-honored medicinal herbs. These were disease-inhibiting substances that not only rivaled the efficacy of penicillin and similar antibiotics but were also capable of killing the specific pathogen while leaving vital bacteria unharmed.
People recalled that medicinal plants had indeed achieved notable success in the past, and that it was merely scientific arrogance that had sidelined and neglected their use. They also remembered that, in ancient times, these plants had been credited with almost divine powers.

Thus, it no longer seemed particularly surprising that the ancient Greeks, for instance, cultivated plants such as yarrow, wormwood, and centaury in temple gardens, even bestowing divine epithets upon them.

Millennia ago, ginseng—a miraculous plant native to Korea and China—was already credited with rejuvenating and life-prolonging properties; because it was relatively rare, it commanded the highest prices.

It was only after the plant reached Europe that the specific medicinal compounds responsible for its renown were identified: panaxic acid, certain bitter principles, and B-group vitamins. Only then could the plant's invigorating effect on nervous exhaustion and general debility, as well as its ability to alleviate rheumatic complaints, be explained. But let us stick to our native medicinal herbs for the time being. For centuries, lily of the valley has been used successfully to treat edema and dropsy; however, it is only recently that chemical analysis has revealed the actual active principle—namely, the *convallamarin* contained in this plant. It is a potent cardiac and circulatory remedy now marketed as a tincture or extract; administered in precise dosages, it achieves remarkable results, particularly in cases of cardiac weakness following severe infectious diseases.

Our humble violet offers a similar example. Until recently, we did not know why our ancestors also used this plant for medicinal purposes. In the Far East, the violet is even enjoyed as a salad green.

It was left to modern science to identify saponin-containing compounds in this plant—just as in the pansy. These saponins possess antispasmodic properties and prove particularly effective against bronchial catarrh and persistent coughs.

Alongside the ever-esteemed thyme, valerian, and chamomile, the cowslip also gained a certain reputation as a medicinal plant centuries ago. Infusions of the plant were used primarily to treat kidney and bladder ailments. Laboratory analysis subsequently revealed not only saponins but also *primverin* and *primulaverin*—two compounds that induce sweating and can therefore be used to treat colds.

This list of traditional medicinal remedies—whose composition and mode of action have only recently been understood—is virtually inexhaustible. The underlying process is always the same: centuries ago, someone experienced their healing power firsthand and recommended them to others.

Yet, for various reasons, this empirical knowledge was eventually lost or supplanted by other remedies. Consequently, it has often fallen to our own era to identify the active substances and apply them systematically in a clinical context. But let us consider a few more examples: there is the fern, a plant whose healing properties remain known to very few people today. Hardly any walker encountering ferns in the forest suspects that they were once gathered on Walpurgis Night—with hearts pounding—to be used later as a remedy for all manner of intestinal disorders. Today, we know how their juices have a beneficial effect on the delicate intestinal flora.

Mention should also be made of *Drudenkraut* (mugwort) and *Hexenmehl* (lycopodium powder). In the Middle Ages, their sap was credited with relaxing and restorative properties. Today, the sap is used to regenerate cells, boost energy, and aid recovery.
In times past, whenever a ritual offering—specifically a burnt offering—was made, juniper was an essential inclusion. Today, its antiseptic and anti-inflammatory effects are widely recognized. It is also known as a blood-purifying, sudorific, and nerve-strengthening agent. Used as a bath additive (requiring about four pounds of young juniper branches for a full bath), it purifies the blood just as the tea does. It is therefore highly recommended for combating spring fatigue. It also promotes the rapid healing of various skin rashes. A juniper bath is recommended for all forms of rheumatism, lumbago, and sciatica.
This list of medicinal plants could be extended indefinitely. It ranges from cuckoo-pint—which once bestowed a meltingly sweet voice upon the medieval minnesinger and does the same for the modern opera star—and *Cahnus* (for liver ailments) and autumn crocus (for gout), through horse chestnut (for hemorrhoids, rheumatism, and varicose veins), to almond and peach kernels, which contain hydrocyanic acid.
A single example serves to illustrate how medicinal herbs work and how they have been rediscovered. It is known that the ancient Incas of Peru treated wounds by dripping in the sap of the nasturtium to accelerate healing. Yet one need not look so far back into the past; today, everyone knows that sage compresses quickly clear up inflamed gums. For a long time, people wondered in vain about the mysterious substances responsible for effects such as anti-inflammatory action. This eventually led to the discovery of antibiotic substances in certain plants. Anyone can see this for themselves through a simple experiment:

If you place clover, parsley, or stinging nettles in stale, bacteria-laden water, you will find that after about a week, they have disintegrated and rotted. The situation is different, however, with thyme, sage, and celandine. Even after a week in the water, they look just as fresh as the day they were put in. The reason is simply that they contain antibiotics.
But before we attempt to answer the more complex question regarding the cause of these remarkable substances' effects, let us first answer the simpler question: "How do medicinal herbs actually work?"
The answer is: "Their healing power stems from a wide variety of constituents. First, there are the acids. Among the best-known are citric, formic, valeric, and acetic acids. But succinic, salicylic, and tannic acids should not be overlooked either.
Then there are the nutritive salts and minerals: iron, sodium, phosphorus, sulfur, potassium, bromine, calcium, manganese, and many others. They all exert specific effects on particular organs or body tissues. A deficiency or total absence of these minerals can lead directly to illness. Added to this are the various vitamins—though it must be noted that, in all likelihood, further vitamins remain to be discovered beyond those already known.
Yet even this does not fully explain the healing power of plants. In a sense, we could even do without them—provided it were possible, once we identified the substances we lacked (such as iron for anemia or any other nutritive salt), to introduce them directly into our bodies.

Unfortunately, however, that is not possible; our bodies would react very unpleasantly to such attempts."

Herein lies the second decisive reason for the healing power of plants. For only they are capable of absorbing and processing healing substances derived from nature—via rain, soil nutrients, and so forth. They thus transform inorganic substances into organic ones that our bodies can assimilate. They restructure these healing substances so that they harmonize with the essential components of our blood and can be utilized for the building and regeneration of body cells without causing harm.
To put it another way: the medicinal plant unlocks for us the healing treasures of nature—of the earth, water, and air.
Yet there is something else to consider: if we examine any plant closely, we see that it is a being dependent on light, thereby acting, in a sense, as a link to the cosmos. It absorbs every available ray from the celestial bodies. This cosmic force—refined as it passes through roots that draw nourishment from the earth—simply cannot be analyzed in retorts or even the most sophisticated laboratories.
We see only the result of this transformative process. Yet that alone borders on the miraculous. We also recognize a resemblance to our own organism. This brings us back to the concept of *sympathy* and the *doctrine of signatures*. Since sympathy—as the terms "attraction" or "affinity" imply—upholds the same principle as homeopathy,
"*Similia similibus curantur*" (like cures like),
it can be understood as a reciprocal correspondence between physical objects—a connection in which things "love" one another. Thus, the close bond between plant and human becomes self-evident. And now, back to the doctrine of signatures:
Does the structure of chlorophyll—the green pigment in plants—not closely resemble that of our own blood? At its core, it contains magnesium, an element that plays a vital role in our own bodies.

This "signature" becomes even more apparent when one considers that, for instance, in the treatment of kidney ailments based on the doctrine of signatures, the bean (prepared according to specific instructions) is considered a remedy. No one would dare deny the resemblance between a kidney and a bean.
Another example is lungwort, which has proven effective for lung diseases. Here, too, closer inspection reveals that the plant bears a striking resemblance to the structure of the lungs.
The same applies to wood sage; its slender, frail structure creates an impression of "consumption," and it is indeed regarded as one of the best sympathetic remedies for pulmonary tuberculosis.
There is another aspect to consider regarding the active substances a plant absorbs from nature: it generally takes them up only in minute, often barely detectable quantities. Yet it is precisely these tiny amounts that—rather than overwhelming or repelling the body during herbal treatment—slowly but surely alter its physiological state through sustained, gentle

stimulation. In most cases, this shift leads to the healing of the disease at its very source—a phenomenon frequently observed.
This likely lies at the heart of homeopathy's secret. It is based on a fundamental principle confirmed by countless healing experiences:
Numerous small, sustained stimuli promote vital activity, whereas strong stimuli suppress or inhibit it. This healing effect addresses the root of the disease rather than its individual symptoms. Moreover, it offers a significant—and today often decisive—advantage: due to the high dilution of the potencies, it causes no harm to the body—something that cannot be said of the potent, albeit highly effective, medications used in allopathy.

Looking Back and Looking Ahead

We have reached the end of our exposition, which was intended to give the reader and the interested party an insight into the enigmatic phenomena associated with "sympathy" healing. But have we truly unraveled these mysteries? The answer is: "Yes—and no!" After these explanations, some aspects will seem quite clear—for instance, the application of the Doctrine of Signatures, and to a limited extent, the concepts of transference, transplantation, and volatilization. Yet other aspects—specifically what we have consistently termed the "magical component"—remain as mysterious as ever. It is not without reason that we prefaced this book with the motto:
"Sympathy healing may not be witchcraft, but we should not attempt to explain things we do not know by means of things we know even less about."
However, the aspiring practitioner of sympathy healing need not be deterred by this; one must always bear in mind that sympathy healing is simply a method based on natural properties and makes no claim to establish a rigid medical dogma. Thus, it is entirely possible for a healer who places little or no stock in astrology to achieve successful results. The book offers such a wide array of remedies that, in such a case, one can simply try a recipe that personally appeals to one—one that feels "sympathetic." That said, one must not use two different remedies simultaneously.
A well-known sympathy healer—a rural schoolteacher by profession who had mastered this healing art out of pure idealism—remarked regarding astrology that, in his conviction, the moon and stars have little influence on the healing process. Furthermore, that he experiences no impairment of his well-being during the treatment. (This would effectively rule out any influence of animal magnetism, since it is well known that magnetopaths are—to a greater or lesser extent—weakened by the emission of substance.)

As for the requirement of silence, he stated that while he had imposed it upon himself, he had never required it of his patients. When asked about his stance on the use of magical incantations, he explained:

"I have also employed the magical incantation in a Christian form and achieved good results—including for myself. Years ago, I was in a motorcycle accident; I fell and tumbled four times across the paved road. I felt intense pain in my badly swollen knees and was in despair, as the doctor was not expected to arrive for at least another three hours. So, I attempted to at least eliminate the pain using an appropriate incantation, and I was completely successful. When the doctor finally arrived, drained the blood from my knees, and inserted a needle into both kneecaps, I felt no pain, even though he had not used any local anesthetic. For the removal of birthmarks and ulcers, I preferred—though it was not strictly necessary—to work during the waning moon; otherwise, I am firmly convinced that the moon and stars have little influence on the healing process."

All of this merely confirms what was repeatedly expressed in the book: that the individual attitude of the healer is the decisive factor in the choice of remedies employed.

What, then, is the prognosis for the future of—let us call it—"sympathy therapy"? It must be admitted, however, that there is no foreseeable prospect of such a healing method capable of addressing all diseases. Although cures bordering on the miraculous have indeed occurred—for instance, in cases of diabetes—sympathetic healing has failed against cancer, the disease currently claiming the highest number of lives (despite the existence of cancer remedies based on the doctrine of signatures); this may well be because a patient suffering from this insidious ailment typically seeks out a sympathetic healer only when neither radiation nor the surgeon's knife can offer any further help.

However, even someone who has suffered severe physical injury in an accident would not turn to a faith healer, but rather to a surgeon. Yet when it comes merely to treating wounds and suppuration, the faith healer is quite capable of taking the place of the wound doctor.

We shall now conclude our remarks with a statement by the renowned chemist Justus von Liebig (who died in 1930):

"Man, chemistry, and natural science have reached the intricate structure of the material world—the boundary of the supersensible—and this calls for a reorientation."